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# Cosmos Unveiled

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In quest of Truth

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The Crisis in Mans Thinking

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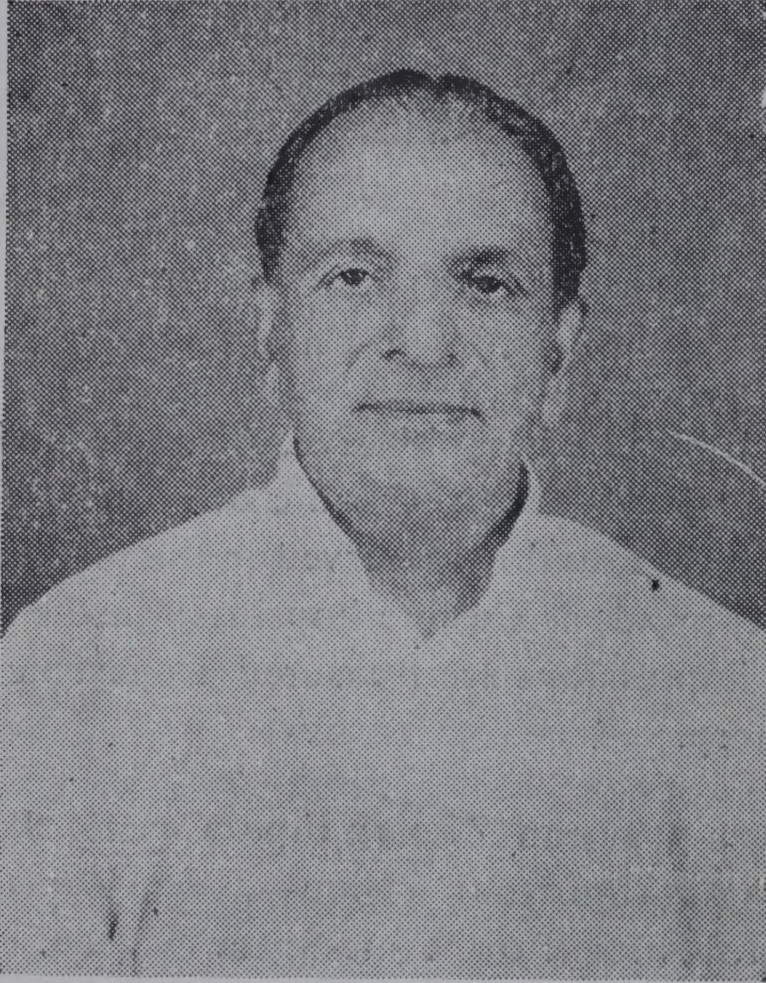
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*“There are Books of the Hour, and Books of All Times”  
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**Author in Sixtieth year  
Born on 31st Oct. 1918**

***“Yenduro Mahanu Bhavulu Andarike Na Vandanamulu”***

***“More things are wrought by prayer than this world dreams of-what are men better than sheep or goat, if they lift not their hands in prayer for the good of themselves and to their fellowmen.”***

***“It is Elementary Culture to pay Thanks and Gratitude to our Benefactors of life.”***





Our Epics and puranas are not fancifull fictions ; they are the history and the geography of the Cosmos, of by gone Cycles,—Yugas, Kalpas and Kalpantharas.

What all happend in Motive, Thought and Action ultimately settles down, in 'Cosmic Blue print', in ultra-sonic immortality, and is preserved in the mental space of the universal mind, as Cosmic imprints, in the same way as our own impressions are treasured as psychic imprints in our memory.

A poorna yogi can discern this 'Cosmic Blue Print' in yogic prajna—Spiritual Vision—(*Divya Drusti*) ; when the past unfolds itself on 'Time-Space' Screen.

Vyasa Maharshi Perceived this Cosmic history in Spiritual vision and dictated extempore to lord Ganapathi, who took down and recorded Maha Bharatha and the Puranas ; from the past recordings of "*Shabda-Brahman*" "*Akshara Brahman*."



*Study of History Make men wise;  
Study of Evolution make men wiser;  
Study of Self make men wisest.*



## *In Quest of Truth*

I had my high school studies in my native town, where my parents had settled down in a business. In school days, I had great fascination for poetry and biographies of greatmen. The prescribed poems, "The Psalm of Life" "Deserted Village", "Scholar", "Solitude" "The Seven stages of man", and "ulyses" impressed me much. I highly cherished the Biographies of "Sri Ramakrishna", "Swami Vivekananda", 'Gopalakrishna Gokale', 'Mahatma Gandhi', 'Socretes', and 'Benjamin Franklin'.

I was an average student in the School and in the College. My memory, intelligence and grasping capacity was quite ordinary, I had no special gifts to speak of. As I was weak in mathematics, I was asked to take "Natural Sciences", as my optionals in the College. Though the Subject looked dry and boring in the beginning, it soon captured my heart.

At the close of the academic session of Senior Inter, our Botany Lecturer held two special chasses on Evolution. He explained indetail the Biological Evolution, the course of millions of years, from its primordial orgions of protozoa to the modern genius in man. The two lectures were so scintillating, that I was enraptured by natures

plan, design and purpose of the Evolutionary Process and found a new meaning to human life and its Destiny towards the "Superman".

He explained in an interesting way, how the first free floating micro, unicellular organism through various stages and through different species in gradual changes evolved into man, the mighty intellect, and how the fertilised cell in the mother's womb, repeat the whole process of evolution of millions of years, in an accelerated course of nine months, and how the different achievements of creative organisms were transferred from generation to generation, from species to species, through progeny, by the hereditary mechanism of genes and chromosomes.

He further explained how different organisms, through series of trials and errors, action and reaction, challenge and response, adopted to the needs of the environment in the struggle for existence and survival of the fittest, and passed through natural selection, and how the acquired characteristics were transmitted from generation to generation, through instinctive inheritance, and how plant and animal species were guided by instinctive direction of Nature.

My own reflections were how with the advent of thinking, reasoning and discriminating faculties in man, man is freed from the instinctive direction of nature and enjoys the freedom of action. With the free choice of action, man is the architect of his own Destiny and he can make or mar himself. Man is morally responsible for all



his actions and the causal law of karma binds him. Thus is the first birth of individuality, the projection of the "Ego consciousness".

My own reflections were, how with this, "the human evolution" takes two parallel directions, the individual and the general. The individual evolves out of the common pool of knowledge, and knowledge evolves out of the contributions of the creative individuals. The individuals are in different states and stages in human evolution and hence there is natural gradation and diversity of ideas, types and temperments.

My own reflections were, how the human evolution is in the grip of the creative individual, and how by intensity of quest and effort, he can go far ahead of others and contribute his experience to enrich human knowledge, and how time is only a relative factor in the hands of the "creative spirit". The yogis and sages, saints and seers are the vanguards and fore runners of human evolution, and they have left their foot - prints on the 'sands of time'.

His two lectures inspired in me a new quest for knowledge and enkindled my curiosity for further studies in the subject. The initial boredom in Natural Sciences now transformed me into a keen and devoted student of Nature. I found in Nature, a great teacher of teachers, holding Her models of Right conduct and magnetic charms, in the open portals of her rich laboratory. I soon felt in this 'Mother of mothers', invisible Grace and enchanting charms of life. Her magnetic pull invoked my imagination in the new

dimensions of life and provoked great interest in the psychological and spiritual evolution of man and its destined goal.

The study of Evolution was a great event and a turning point in my life. I read many books on science and scriptures, and enriched my knowledge of the fundamentals. I became a member of the 'Home library club', and read their fine publications - "The Miracle of life", "The Marvels and Mysteries of modern science", "The great adventures of the modern world", "The complete works of Shakespeare and Bernard Shaw", and many other valuable books. When I got their first volume, "The Miracle of life", I was thrilled in ecstatic joy at the marvellous beauty and the contents of the book.

Once I was searching for some interesting book in a second hand bookstall at the market place. I caught hold of a fine book "The man's place in the Universe", just for two annas. I read it with consummate absorption and wondered in awe at the marvels and mysteries of the Universe. It marked the place of man, as the microcosm in the macrocosm of the "Life of Life", the finite man, with infinite potentialities. It also revealed to me the true humility and at the same time, Self Dignity and Divinity potential in man.

The Book explained with latest scientific observations, how the whole universe is "One cosmic commonwealth corporation", with Series of life within life, all lives mutually interwoven, inter-related and interdependent



with cosmic links from the highest to the humblest, with same laws operating, with same life urges pulsating, with same purpose motivating, all an integral unit, a grand harmony of rich variety and wide diversity, all tuned to "One Cosmic Rhythm", - a corporate life - "Brahman".

The book explained how the microcosm and the macrocosm are constituted on the same laws, on the same principles and on the same Pattern, be it inorganic "Atom", or Organic Cell or "man", or "Earth", or solar system or the whole cosmos. The ultramicroscope reveals the same basic structure and pattern in the atom and in the cell. Our scriptures also proclaim the same Truth "Anu or Mahat,, "Pindanda or Brahmanda", Man or Universe are constituted on the same principles and by knowing any one of them everything else is known. The scriptures call, "Know Thy Self, Self knowledge is the beginning of wisdom."

Later on I read many books of lasting value from the cheap pelican and penguin series such as "The Mysterious Universe", "The physical nature of the universe", "The basis of modern science", "The limitations to science", "The inequality of man", "The Human Destiny", "Man the unknown", "The Diagnosis of man", "The personality of man", "The [variety of religious experiences", "The Meaning of Evolution", "The story of philosophy" "The perennial philosophy" and many other valuable books. Dr. Alexis carrets book, "Man the unknown", pleading for synthetic studies in Integrated approach to human problems, impressed me much.

During these formative stages of life, I was quite fortunate in c o n t a c t i n g a brilliant young friend, who enlightened me on many intricate social problems. He used to pose appropriate opposite Ideas to my own views. and explain how it was equally tenable under the changed set of conditions and contexts. This helped me to see in later years, the complex social problems, from different angles and in different aspects and thus develop an integral vision. I had a good grounding from him and I highly cherished his intellectual company with all my heart.

He was in physics Hons. with University distinction in the subject, while I was a student of natural sciences. We used to go on a long walk in the evenings and exchanged our knowledge of different subjects in casual conversation. I was more a listener and he used to enlighten me on the fundamentals of physical sciences. We used to discuss many problems of fundamental value and he always dominated by his superior intelligence and vast fund of general knowledge. I often recall those memorable days from sublime depths, with deep debt of gratitude to my enlightened friend.

It was one evening in 1937, we were still in teens. He was narrating what his physics professor said just after his return from the study tour of U. S A. about nuclear experiments in various research institutes. He was explaining about the colossal energy concentrated and closseted in the tiny atom and how scientists were trying to split the atom and release the tremendous energy



packed in it. We also discussed about the social and military implications of the atomic energy, if scientists were to succeed in splitting the atom. We discussed both the destructive and constructive uses of this tremendous energy and the clear choice before mankind, wholesale destruction or peace and plenty. We hoped a new era was quite at hand through the constructive use of the atomic energy.

We did this thinking Seven years earlier than the new great discovery was actually announced by the naked demonstration of dropping of the two atom bombs on the twin cities of Nagasaki and Hiroshima. In 1944, when I saw in bold head lines in the news papers the dropping of the atom bombs, I at once recalled with great elation, our memorable discussions that evening, many years earlier. Though it was a great tragic destruction, I honestly felt that this great sacrifice of the innocent lakhs would be last of its kind and wars would be banished on earth for ever and the new great discovery was a great blessing in disguise for the whole of mankind.

I thought this new secret of nature unlocked would be used and channelised for the reconstruction of a new world, with a world government, ushering in a new era of peace, plenty and happiness for all mankind. But alas, instead of wise statesmen, we have hundreds of narrow minded, power mad political demagogues with veiled ambitions for power, position and self importance, guiding the Destinies of Mankind. Even now it is not too late to cut a curve and take a turn from the precipice of suicidal

destruction, if people all over the world could organise and assert for a "World Federation" with full cultural autonomy to nations.

It was summer vacation for the college. I had come down from the city to the native town. During evenings, I used to set out on long walks on the country side, all alone. I used to contemplate and meditate on personal and impersonal problems. As I strolled at leisure, I weaved many monologues on world peace, on new social order and on one Humanity. I was entrenched in the vital problems of mankind in all earnestness.

I used to think of the great mischief the politicians were indulging, projecting their personal and national egos, with mutual hatred, suspicion and jealousy. I used to see in all nakedness their rationalisation in the name of high theories and principles, and how man's intellect acts as a prostitute of the ego, and bends to any angle it pleases to justify its actions in the name of high theories. I used to feel how the few humanitarians and enlightened thinkers, were helpless before the organised power of the political parties and how innocent people were hypnotised by the political demagogues.

One evening during my long walk, I seriously posed to myself, what shall be my role, function and purpose of life. Immediately came the answer in a flash from within "That I shall be a life long student of Nature and a Correspondent to Humanity." I fixed this role of life four decades ago, and now at the age of sixty, I am quite gratified at the



decision I took, for Mother Nature has showered Her Divine Grace and revealed many of Her subtle secrets.

As I set to uncover the “viels of Nature”, my ascent towards Her sacred precincts, was responded by Her own descent, revealing many subtle and intricate Truths of “Cosmic Laws and Super Sciences”. It was the reward of Her Grace than my own efforts. It is Her sympathetic kindness that kept me ever conscious of Her Benevolent Grace at every step, and Kept alive my quest unabated either in intensity or enthusiasm.

Mother Nature and Supreme Divinity are one to me, and I need no cosmological, teleological or antological proof to satisfy me. I feel Her invisible presence in the marvels and mysteries of Her visible manifestation, that can be perceived and enjoyed directly by our senses even in the Simple and in the Humble. I feel the all Pervading Divinity in the grand panorama of this Universe, in its Magnificent Order, in Precise Blance, in Sublime Rythm and Profound Harmony and Her Aesthetic Charms set in Resplendent Glory.

Is it difficult to discern that Omniscient, Omnipresent, Omnipotent all pervading Divinity which is Immutable, Impersonal, Transcendental Cosmic law in its finality, can also be Personal with any form and respond to the sublime call of the emotional heart in devotional Love? The impersonal Divinity responds in the Personal form in the way desired by the Devotee from one's own spiritual centre, reflecting in the Beatific vision in the external, as per the spiritual formula “*Yet Bhavam Tat Bhavathi*”.

The rational and the emotional, the science and religion, the head and the heart, the intellect and the intuition, the negative and the positive, the formless and the form, are the two Poles on the same axis of life, the two sides of the same coin, the two aspects of the same reality and the two functions of the same life, complementary and not conflicting. Where is any conflict between science and religion, the personal and impersonal approaches to the Reality?

For a well developed aesthetic sense, the Supreme can be experienced directly by our senses in the sublime beauty of the visible manifestation of the universe in the path of splendor "Vibuthiyoga". The devoted musician realises the Supreme in "Nada Brahman", and the Devoted Artist, as he perceives the Rational Beauty of the universe in all its Order, Balance, Rhythm and Harmony. The beloved realises the supreme in devotional love to the lover, and merges in the Ecstatic Bliss. These men in the path of Beauty and Ananda do not wait for the unfoldment of higher faculties through yoga.

While contemplating on complex, social problems, I used to see the two sides of the problem and each side with many angles and many aspects. I often used to feel as if my mind is an arena for conflicting opposites. I used to see often the equal validity of both sides, each with its own advantages and disadvantages, merits and defects. I used to oscillate from one side to the other, and vascillate for days and months to choose any one of them in preference to the other, and finally used to strike a delicate balance between the two.



Many a time, I used to feel myself as a detached witness, as the two opposite poles contested for supremacy and watched their dialectics within me in silent smile. Thus I was familiar with the dialectics of the dualities, 'the play of the opposites, with life set in dual nature. Often my own mind was tossed between the pull of the Ego and the call of the Divine, between the selfish and the altruistic tendencies. The two opposite poles of life are set on the same axis of life, at the two ends, with advantages and disadvantages, with merits and defects, equally distributed and compensated between the two.

I felt this understanding of "Cosmo Social Dynamics" is a vital subject that helps to resolve many of our social and ideological conflicts. The two opposite poles of life are not conflicting, rather they are mutually complementary. One supplements the other, one compensates the other, one covers the defects of the other, one partakes in the merits of the other, like father's role and mother's role in the family. Both the poles, the masculine and the feminine, negative and positive are equally necessary for the good and well being of the family and children. Similar is the relation between the seed and the soil for the benefit of a good crop.

The Study of "Ideological pendulum" - provides Great lesson in History, as apposites dominate and alternate from age to age, till a delicate Balance between the two poles is achieved. The ideological pairs of opposites are posed as conflictting, while they are complementary. The ideological pairs such as 'Individual freedom and Social Justice', 'Free enterprise and state planned economy',

'Capitalism and Communism', 'Democracy and Dictatorship' 'Conservatism and Radicalism', 'Decentralisation and centralisation', each in its extreme is bad and is vehemently reacted by the opposite forces. The solution consists in striking a "Golden Mean", in evolving a "Delicate Balance", in effecting a "Proper integration" and in adopting a "Middle path", between the two extremes.

Each is good in its own way, in a mild and modified form, in a special set of conditions and contexts, circumstances and situations and this has to be determined with reference to the given situation with dynamic discretion. No static ideology, no doctrine, set and planned, however well thought of, will suit a dynamic situation in life. Ideological dogmas, doctrinaire approaches, ideological conflicts and party politics are all out-dated and it is foolish to entertain a rigid doctrinaire approach which emphasising on some aspect of life, ignores the other aspects, thus invites reaction from the opposite forces.

The ideological conflicts and party politics are essentially a camouflaged "Egotistic activity" in the name of high theories and principles; with its craze for power and self-importance. The political causes are advanced in the name of high democratic principles in the interests of the people. The peoples representation is a political myth. The premature franchise results in immature government. Every good man is essentially a socialist by nature and many a socialist with all his labels is not necessarily good. Our real problem is not how to draw man to the theory, but how to evoke goodness in man.



Our complex social problems have not only objective changes but also subjective variations and it is a "Complex of subject - object relativity". The truth varies from situation to situation, from one context to another and cannot be generalised and set in advance. It has to be dynamically determined with discretion. Man's intellect cannot strike the Truth of a "Complex Social Problem", which has many angles, many aspects, and many bearings. Experts and specialists cannot discern the Truth. Only a commonsense flash from one's intuition can discern the Truth, when contemplated and meditated on "Truth for Truth sake" without any personal and egotistic motives.

For over Five years, from my Seventeenth to Twenty Second year, I was deeply immersed in intense thinking and developed comprehensive vision and Integrated and elevated outlook on life.

During this period, I read many great books, Reflected and Contemplated mused and meditated on Fundamentals. My mind was set in great fermentation. I churned these Basic ideas with opposite poles, till a stable cream emerged holding the two scales in Balance. Thus, was the 'Author' moulded by the Hand of Destiny.

I felt like sharing my understanding with my brethren and so, in the next ten years, I wrote many articles and booklets and gave vent to my ideas and feelings. But these booklets have reached only a few, and has remained in obscurity for over twenty five years. Now in my Sixtieth year, I have reprinted some of them, bound in one volume, so that, it may catch sympathetic chords in kindred souls.

## Sat-Chit-Anand

Every Human Being is Potentially Divine and Carries with in him the Divine heritage of the “Supreme State” of life—the State of “Sat-Chit-Anand”—the qualitative State of Atmic Consciousness; the Source of all “Existence, Consciousness and Bliss” Absolute—the Source of Supreme Power, Wisdom and Joy.

In every Human being there is an unconscious urge to attain this State; Grip It and Root It in one's Conscious Being. This innate urge and Aspiration of the Human Soul acts as Motive Force for Spiritual Evolution.

Satyam, Shivam and Sundaram—Truth, Goodness and Beauty act as True values of life, as external baits for the Human Soul, operating from the external Natural and, Social environments, Seeking Power, wisdom and Joy in ever increasing degrees.

There are different aspects of power manifestation in different planes; there are different faculties in different levels of life, there are different gradations of Ananda in different dimensions; and Subtler the plane, the greater is the manifestation of power, wisdom and Joy.



Five Dimensions (koshas) In business spiritual domain Annam business	<i>Anand</i> Bliss Joy <i>Sundaram</i> Beauty
1. <i>Physical</i> based on (Annamta. Perceptual ual, Scientific understanding.	Sensual Joy, Enjoyment of the Senses
2. <i>Vital</i> (Pranam Intuition, ce, Voice of Common instinctive e.	Sexual Enjoyment
3. <i>Mental</i> Knowledge (Manon intuitive Under Relative wisdom ( <i>Gnana</i> )	Intellectual Joy through Senses—Intellect and Aesthetic Sense,—Fine Arts
4. <i>Moral</i> intuition in (Vignanam contemplated ated Truth s Sake in l moods	Rational Beauty of the Universe in all its Order, Balance, Rhythm and Harmony-Intuitive Joy.
5. <i>Spiritual</i> of Cosmic (Ananda Super Sciences, Fine Arts as Gifts; Yogic ritual vision. )	Beatific Vision, The Ecstatic Joy in Spiritual Love. Nada Brahman through Music and Dance. Self Reallisa- tion—Bliss in Itself. ( <i>Ananda</i> )





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Dr. S. R. Subramanya Iyer  
Sri Subramanya

# The Cosmic Rhythm

( Dedicated to Divine Mother )



S. Subramanya Iyer



AUTHOR



## Divine Mother

Oh, Thou, the Empress of this Celestial Empire,  
Unmanifest and manifest blend in One,  
The Root of all Impersonal Principles,  
And Mother of all Personal Deities,  
On Thy Nature are Cosmic Laws discerned,  
Supreme Divinity—“*Para Brahma Swarupini*”,  
Salutations to thee.

Oh, Thou, the Virgin Mother in Eternal Youth,  
Surging in Infinite names and forms,  
Pervade this Universe with Thy Centre everywhere,  
Power of all Volition, Cognition and Action,  
On Thy Strength is all life dynamic,  
Spirit Field Potential—“*Para Shakthi*”,  
Salutations to thee.

Oh, Thou, the Embodiment of Love and Sympathy,  
Kind tender Mother of the Universe,  
Thou open Thy Breasts of Bliss to all Thy Seekers,  
With Love, Faith and Hope, Conquer Strength,  
Knowledge and Ego,  
And hold the Universe in Integral Balance.  
Ocean of Sympathy—“*Sat chit Ananda Swarupini*”,  
Salutations to Thee.

Oh, Thou, Stern Mother of Justice and Morality,  
Strength and Shelter to all Righteous action,  
Thy Law of Causation envelopes even motivation,  
Who can escape Thy inexorable impact of Cosmic Justice?  
Thy Grace alone Can Balance the Law,  
Benevolent Law of Righteousness—“*Dharma Vardhini*”  
Salutations to Thee.

Oh, Thou, the Cosmic Enchantress in intoxicating  
Beauty,

Drunk to the brim in Resplendent Glory,  
Flirting and drifting with magnetic Charms,  
Throw thy net of hypnotic Spell,  
Who can resist Thy enchanting temptations,  
Cosmic Enchantress—“*Maha Maya*”,  
Salutations to Thee.

Oh, Thou, the One ultimate Reality behind all diversity,  
This Universe is the Field of Thy Play,  
And Infinite are the ways of Thy Sport.  
Cover Reality in many veils of manifestation,  
And hide in the Seeker; while he seeks everywhere else,  
Cosmic Reality—“*Satya Gnaneswari*”,  
Salutations to thee.

Oh, Thou, the Serene Mother of Wisdom,  
Cosmic Consciousness unconscious in all,  
Silent inner voice of Conscience.  
Silence our minds to hear Thy Counsel,  
Thou Source of all Truth within,  
Voice of Intuition—“*Paran Jyothi*”.  
Salutations to thee.





## Human Soul ;

Every Human Being is in essence a Spiritual Soul,  
A Spark of Divinity cut off from its original source,  
Set to Regain its Blissful State of '*Sat-chit-Anand*',  
With all the potentialities embeded within.

All Souls are Sparks of One Same Divinity,  
With urge to merge back to its Parental Source,  
Once experienced, the urge persists in unconscious depths,  
And acts as motive force for Spiritual Evolution.

The Soul is enveloped by psycho-physical coverings,  
Body is only a vehicle for Soul's Self-expression,  
On death, the Soul escapes the body with psychic covering,  
And awaits for a new vehicle through a new parentage.

The Soul Carries it's tendencies from life to life,  
In Psychic imprints as seeds of Swabhava,  
And holds the record of all its past in the "*Book of life*",  
With its Credits and debits as load of Karma.

Man Reaps what he Sows Sooner or later,  
For, every moral violation has its equal Retribution,  
None can cheat the mathematics of Cosmic Causation,  
The Inexorable Law with its Inexorable Justice.

The Moral sense is inherent in man as voice of  
Conscience.

But propelled by Egotistic desires, ignores the  
Silent voice,  
Violating Moral Law binds himself to the Causal Law,  
And Receives blow after blow on the anvil of Life.

There is a way of redemption for the wrongs done,  
In Sincere Confession, Repentance and Prayer,  
For, intense feelings generate spiritual vibrations,  
And giving vent, erases the dark impressions of the  
psyche.

Love is the positive means for soul's ascent,  
For, when Love manifest's, Ego sinks,  
Love in its spontaneous goodness effects Self-expansion,  
And enriches the spiritual content of Life.

Death is only an interval between this life and the next ,  
The Cosmic Computer examines the "*Book of Life*",  
And determines the parentage and the environment,  
And this Continues till all Karma is exhausted.

The Soul is the pilgrim in this Spiritual Sojourn,  
With the urge to reach it's Destined goal,  
But Searches in Vain in the external environ's,  
While the goal is Set in its own inward Shrine.

### "S H A N T H I M A N T R A"

*Om Sarvethra Sukanassanthu,  
Sarve Santhu Niramaya ;  
Sarve Bhadrani Pashyanthu,  
Ma kaschi dukha mapnayat.*

*Om Sarvesham swasthi Bhavathu,  
Om Sarvesham Shanthi Bhavathu,  
Om Sarveshm Purnam Bhavathu,  
Om Shanthi - Om Shanthi - Om Shanthi.*



# *I. Behold the Universe ;*

The Grand Panorama in Magnificent Order,  
What Balance ! What Rhythm ! What Harmony !  
Behold the Stars in Billions, Spinning in the firmament,  
Systems Round Systems, Constellations round  
Constellations,

In allotted paths, in appointed times,  
With such precision as precision could be.  
Measure not its vastness in Light years be,  
For, it tires the mind and exhausts the imagination.  
Covering infinite Space and infinite time,  
Expanding far beyond human imagination.

Count not but Contemplate,  
The Mathematician in the Mechanics,  
The Intelligence behind the Order,  
The Law beneath all Existence.

Let not Reason Veil the eyes to enjoy the Beauty  
Of brilliant globes of Light in billions,  
Spinning and Swimming in Space's Silvery Ocean ;  
In Precise Balance ; in Sublime Rhythm and in  
Profound Harmony.

Why Split the Skull to dissect the Divine,  
The Unknowable, beyond sense and mind,  
Realise the limitations in Reason's bound,  
And perceive His invisible touch in the very  
manifestation.

What more Proof ! What more Sight ! What more Joy !

---

## 2. Behold the Atom ;

The Microcosm ; the miniature Universe ;  
Reflecting Macrocosm's pattern,  
Constituting the same Laws and the same principles.  
The Infinitesimal Speck in intricate organisation,  
With many Categories, some Positive, some Negative,  
Neutrals holding them in exact Balance and in  
equilibrium perfect.

Behold in bosom of so delicate a mechanism, what  
energy is Concealed,  
And What havoc wrought if Balance slightly disturbed,  
But Nature to Rhythm of Law so perfectly attuned,  
Never Shall err, Unless Man disturbs.

Watch the tiny Electron's dual role,  
In dynamic nature indeterminable,  
In so subtle a Cause-effect relation,  
Elluding the grip of the Scientist,  
On the last Shores of the Physical Plane.

Awed in mystery the Scientist,  
Project his weakness to Science itself,  
And extricates himself Saying "*Limitations to Science*"  
But Where are limitations to Science ?

There is Science beyond the reach of the human mind,  
Science behind every Phenomenon, Physical, Psychic  
or Spiritual ;

Mysteries and miracles are attributes of man's  
relative Ignorance ;

But mysteries remain to remind the Divine.

---



### 3. Behold the Light Ray ;

Mark its Speed ! its Composition in magnificent huesa.

It wants not a medium, but is the medium of all else.

The Vehicle of all phenomena, embracing all planes  
of existence,

The invisible messenger of '*Cosimic Commerce*'.

Observe the '*Light Spectrum*'.

Watch to what limits the normal vision is Confined,

And what wonders and what Subtleties await

in ranges beyond ;

For, to evolved vision mysteries and miracles dissolve ;

Telepathy, Clairvoyance, Extra Sensory perceptions,

Once in Sphere of Religion merge in Science,

For, '*True Religion*' is '*Super Science*'.

The '*Yogic Science*' differs from '*Man bound Science*',

Only in degree and not in Kind ;

For, man Confines his Science to the Senses of the

Physical plane.

Giving rise to undue Conflict of Science and Religion,

Which thrives in man's ignorance of their inter-relations ;

But on dawn of truth, it dissolves.

Man's analytical faculty dissecting one aspect,

finds many,

And in each aspect new, Uncovers many newer ones,

Going endlessly thus looses all Correlation,

And missing Integration in Specialisation,

Stands in awe at the bewildering Complexity,

And in exhaustion declares man knows very little ;

Let not man with all the worth of his analytical faculty,

Miss his Synthetic faculty, the quick and easy path

to Divine.

## 4. Behold the Realms of Electronics and Ultrasonics;

What Marvels ! What Subtleties ! What benefits !  
Perceive the Electronics declaring Electric immortality;  
For, What all happens in Thought, world and deed,  
Dissolve into these ultimate Vibrations,  
To Stand record in the mental Space of the Universal  
mind.

They erase not, they are imprinted and preserved,  
As one's impressions are in One's memory treasured,  
And when Individual mind in Yoga is tuned to Universal,  
Comprehends Cosmos transcending Time-Space  
limitations.

Watch the power of ultrasonics,  
And See What Silent Sound can do.  
Deem not the power of Manthras as Superstition,  
For, its Rhythmic forms Carry Subtle effects,  
Which deep and genuine research only can reveal.  
What wonders do not await man, in realms psychic and  
Spiritual,

For Subtler the plane, the greater its power.  
Man pierces Unknwon realms and Unseen planes,  
Natural is the urge of adventure of his Creative Spirit,  
For, it brooks not the tyranny of ignorance.  
But let it not be an endless Search after Divine.  
Realise in the Very manifestation, the imminence of  
the Supreme,  
And let all Ventures be a Sacrifice at the Altar of the  
Divine,  
To accelerate the Cosmic purpose, to uplift and  
elevate Humanity.



## 5. Behold the Crystal ;

Aesthetics in the chemistry of Crystalloids,  
Behold its grand arrangement in fine formation,  
The Structure, Symmetry, Spectrums of perennial beauty  
in Pyramidical balance,

Divine architect designing.

Observe the Complex mineral molecule Crystallising,  
The intricate beauty in the invisible speck ;  
Working with what effort, With what intent devotion,  
To receive the Grace of the Sun-Life Energy,  
In preparation to be the '*First Mother of Life*'.  
By attracting it absorbs Life force,  
Form the Sun, the Source Divine,  
And triumphantly emerges as first free floating life,  
A Self motivated unicellular organism on Earth,  
The glorious step in Evolution from inorganic to organic.  
Observing the Crystals, the Scientist in the laboratory,  
Forgets himself in ecstasy,  
Exclaims with in himself, '*Divinity*',

*'Embodiment of Beauty!'*

When Such is the fact,  
Disown '*I*', that illusion of illusions,  
And Identify with the Divine ;  
For, this one magic twist in man's attitude,  
Takes him to unknown heights of Peace and Joy,  
From bewildering Complexities, Conflicts and Confusions,  
To dramatic Simplicity, beyond the reach of dualities ;  
Freed from ignorance, the mother of all evils,  
Freed from fear, the root of all sufferings,  
To enjoy in self-abundance, in Peace Eternal,  
For, Unveiled in all nakedness, Ego is no more the guide.

## 6. Behold the Plant ;

It's glorious mechanism in path Constructive ;  
With it's beautiful leaves, flowers and fruits,  
Coming in advance of man to rear him,  
In a life of Loving Sacrifice.

Watch its Silent working, its foliage factory,  
The tender leaves engaged in Cosmic Construction  
Of original food from Original Sources ;  
And thus food providing, enabling man to higher  
activities.

Observe the arrangement of leaves to receive the Sun,  
To angles they lean on the principle of Phyllotaxy ;  
And in Photosynthesis absorbs that which is  
poisonous to man,

Converts it and gives back oxygen, Life to man.

Let man Cast off his false Superiority,  
And feel Reverence at this motherly Sacrifice,  
Yet only to Uplift himself.

Oh, Thou the parent of Organic Life,  
In Thy Cradle are reared both animal and human  
Species ;

Nursing in Silent invisible Care,  
With food, Shelter and clothing,  
Thy fresh breeze Soothing the Life,  
Thy majestic grandeur pleasing the eyes,  
Thy fruits feasting the tongue and nourishing the life ;  
Thy real ennobling flower of fragrance and colour,  
Giving Joy and Peace and What not ?

What a paradox ! Little man in egoism says,  
I put the seed, I reared it, it is my Slave,  
Cast off the narrow idea and feel the touch of the  
Divine.

## 7. Behold the Flower;

Fit Offering to the Divine,  
Behold its tenderness, Symmetry, Fragrance and colour,  
This Beauty's Combined Beauty,  
Inviting man to forget himself,  
In deep Communion with the Divine ;  
Though for a moment be.  
It offers nectar to the bees,  
For simple service in fertilisation,  
Which Sucking the honey Sweet,  
Sing and dance in ecstasy.  
Watch again this Beauty of beauties,  
Never Say enough, never ;  
Behold it's Serenity, Purity and Sublimity ;  
For it Suggests to man what peace is.  
Glorious indeed its life on earth,  
Though for a moment, Short and Sweet.

## 8. Behold the Fruit ;

In it gives the plant the essence of all it's labour.  
The culmination of its mission, the food for life.  
While plant sacrifices its all for man,  
Man says it is fruit of his labour,  
And Cares not to share his Surplus with his brethren.  
Watch the Pomegranate,  
Stipped open, eyes glow at the marvel,  
It's grandeur touching the Core of man,  
As pearls in pleasing Colour,  
Trickle down from Symmetrical arrangement,  
From Compartments Concealed.



## 9. Behold the Cow ;

The Mother with the Suckling tender Calf,  
The Ideal in Love, Care and Tenderness,  
In Serenity, Sublime and Pure.

Feeding on Simple grass and water,  
Converts and Stores Sweet milk, the nutritive essence,  
To it's own babe, to babes of the house, to mistress,  
master and all.

Her dung and Urine antiseptic,  
Protects our Homes from harmful microbes,  
And provides fuel, manure and dentifrice.  
To hard work She sacrifices her sons,  
To plough the field and to drag the load,  
How usefull is She, nay, She is the Mother of Home.  
Rich is the prize of her domestication,  
For, infact, She is '*Kamadhenu*'.

A member of the family She was for ancients,  
Treated in all Sacredness as Divine manifestation,  
Worshipped in moods of Reverence and gratitude,  
Uplifting themselves in Truth personified.  
This attitude to the moderns is superstition,  
To him Cow is a slave and nothing more,  
In contempt he treats her and in jealousy feeds,  
Saying '*Milk is mine*', his greed profits even on the  
Calf's Share.

Let man get out of these mean and miserable ideas,  
For, he can be no better than his attitude Can be.  
Let man free from the superstition of '*I*'.  
The Mother of all Superstitions ;  
Then alone, Can he feel the Divine manifesting in the  
Simple and the Humble.

## 10. Behold the Mother;

Her Sacred role in Evolution, her life's noble mission,  
Rearing, nursing and caressing the babe,  
With devotion intent and tender Care,  
Flowering helpless innocents, in loving Service.  
She cherishes the offspring for months in the womb,  
Bearing in patient Care and eager expectation,  
Longing to fulfil her role in creative purpose,  
Willingly bears birth pangs in risk of life if need be  
She is feminine, weak and tender,  
But Controls the masculine powers round her,  
Of Strength, knowledge, Power and 'Ego',  
By Strings of Love, by patience and endurance.  
Mark ! Divinity pays her first homage in Cereation,  
And Nobility took its birth watching her mission,  
Direct under her influence from womb to maturity.  
Man has human touch in him ;  
And when Civilisation goes amuck in conflict of Egos,  
The Secret influence of Motherhood puts a check on it.  
Oh man ! dont feel her a burden in her age,  
This embodiment of Love and Sacrifice,  
With so much of Sacrifice, She never felt you a burden,  
Nay She could not even imagine the idea,  
What are you but for her ?  
Dont Say with little Science this Sacred relation,  
A mere '*Biological accident*'.  
How Can Mother's Love be recompensed  
For She wants nothing for herself ;  
But mark ! She nourishes a Secret longing in her Heart,  
That Thou be a Sun among men, the Glory of her womb,  
The Vanguard on the march, On the path Divine.

## II. Behold the Father;

How proud he is to be a father,  
Enter in to his spirits, his in most chambers,  
Note what Secret desires, he holds ;  
To make good his longings thwarted,  
His aspirations unfulfilled,  
Of cherished ideals in youthful Spirit,  
Wanting to be Second to none.  
But checked by hard Realities of Life,  
Had fulfilment of his desires in fraction :  
And finding how hard it is for One life,  
Projects his Spirits in his children,  
Plants in them his faith and hope,  
Nurtures them with all Care and Sacrifice.  
To perpetuate himself to the future.  
While Impersonal is Mother's Love and Sacrifice,  
Personal is Father's projecting in children,  
For, in the medium of the masculine,  
Nature perpetuates the flow of the Creative Spirit  
Keeping up the onward March of the Individual  
Principle.

Nature balances life on two Principles,  
The Feminine and the Masculine,  
The Positive and the Negative,  
One as Love and the other as Creative Spirit.  
Respect Fatherhood, for, in his Sacrifice,  
Man is progressing and is what he is today.  
Cherish his Creative Spirit and repay his debt,  
By fulfilling his inmost ambitions ;  
That thou Shalt Surpass him and go far ahead ;  
A leap in the ideals , a leap in Spiritual Evolution.



## 12. Behold the Beloved;

The Divine gift in Sacred Trust,  
The Magnet of Love as Queen of Home,  
The whole Creation Joining to respond,  
To the glow of her eyes in Loving Smile.  
Watch the tender power of Love,  
The Sublime and Divine in the human.  
Love pervades the entire Creation,  
As Universal Principle of One in all,  
Manifesting as Chemical affinity in matter,  
As Biological affinity in animal,  
And as Spiritual affinity in man.  
Love is the Secret bond of unity in diversity,  
One ultimate Principle present every where,  
Balancing all diversions from the Centre,  
And holding Universe in One integral whole.  
Love sustains the Spirit and infuses Faith and Hope,  
Love Conquers where knowledge and power fail,  
Knowledge and power are dangerous without its  
Divine touch,  
But for Love, Man's life is a bitter curse.  
Man in Love is Divine though for moments be,  
In State of Love he forgets himself,  
Spontaneously responding in best of cultures,  
What no artificial discipline Could reach.  
Philosophers searching for whole life Come back,  
To declare Love as the liberating factor in life,  
Which is everyone's experience in enlightened moments,  
Everyone's emotion Springing from the Core of Heart.  
When Love Springs up, Ego dissolves,  
Lifting the Veil of Ego, Man has to act Spontaneously,  
From Springs of Love all the time.

### 13. Behold the Child

Innocent, Simple and Pure,  
With mind Straight and open,  
Motives pure and actions natural,  
Knowing not Ego's Crooked manipulations.  
Watch its prattles and mischiefs,  
The Divinity in sport : Who will not enjoy,  
This direct Communion of the Spirit.  
Children are the glory of the Home,  
Future of Evolution, Hopes of men,  
Their proud Contributions to the race,  
The preparation to Carry on the Cosmic purpose.  
Father and Mother is a Sacrifice to Chi'dren,  
Sacrament is their relation in united devotion,  
Sex is only a pleasure aspect of Creation,  
Nature's bait to fulfil the purpose.  
Sacred is the purpose, Sacred is the Trust,  
Mean and Selfish is the divorce,  
Breaking the home and Orphaning the children.  
For, Love misses not adjustment to one another.  
Children bind parents ever more Strongly,  
And Love getting purer, in intimate Play.  
Establishes home on firm foundations.  
Domestic harmony Counter balances all hardships,  
And in Strength of Love, man Says,  
*"Life is worth living, Struggles worth enduring .  
Come what may, Life is Joy."*  
Is there a man that loves not the child ?  
Man without Wife and children is incompetent.  
For, he misses the intimate Play of the Spirit,  
The Soothing exercise on the Ego.

Sex is Physical and Sensual,  
Love, when pure is Spiritual,  
Blessed is the Sacred tie of man and woman,  
For, it starts with Sex and ends in Love.  
Marriage is a Sacrament.  
Let not man miss this Sacred bond or break  
at sense level,  
It's Soothing exercise on the Ego,  
The easy path to Call Divine.  
Great is the mission of parentage,  
Let future of children be the aim,  
Flowering noble and heroic ones in Loving Care,  
Content to mark the Contribution.  
All life is "Bipolar", "Bisexual", Set in Dual Nature,  
With play of opposite poles on the Same axis of life.  
They are not conflicting opposites,  
But Complementary and Compensatory to one another.  
Each has its own Sacred Role and Function in Life,  
Interwoven, Interrelated and Interdependent,  
Supplements and Contributes to one another,  
And with checks and counter checks fulfils  
the purpose of life.  
These two Cosmic principles are operating since  
Cosmic Origins,  
Permeating all life and all manifestations,  
And when Sexes emerge with specialisation of functions,  
One becomes dominant in the male and other in female.  
The Father and Mother Principles of the universe.  
As seed and Soil are Complementary to one another,  
One Stresses on Discipline, Order and  
Justice as "Dharma",  
The other on Freedom, Forgiveness and love as "Prema",  
And Man has to effect Balance and Integration  
between the two.



## 14. Behold the Sun

The glory of glories, the Divinity incarnate,  
Father of all life, in whose Benevolent Care,  
All needs are met and all aspirations fulfilled.  
Brilliant, Symmetrical, Spinning in his unswerving path  
'Giving Light, Hope, Faith and Love,  
The Supreme guiding the Evolution,  
The torch bearer of the path Divine.  
Mighty, yet Benevolent, Supreme, yet Sacrificing,  
Severe, yet kind,  
Presiding over the purpose of Solar Evolution,  
Deriving all Satisfaction in all Sacrifice,  
Majestic with no Sign of weakness, perfect as  
perfection could be.  
Awake to His mission, your role in this planet,  
Equip yourself, uplift and elevate your brethren,  
And accelerate the Spiritual Evolution on Earth  
Stretch your hand in co-operation,  
He is Satisfied and you are uplifted,  
For the attitude that is Spiritual,  
Is Strength to Him, Strength to you and Strength to a  
Perceive unity in Solar System,  
Sun helping the Daughter planets,  
And planets helping one another,  
In fulfilling the Cosmic purpose.  
Act well your role what ever part you take,  
For, how you play is Vital than what you play,  
In the very acting well, there is reward of Supreme joy.  
A Conscious fulfillment in Self-abundance.

## 15. Behold Nature ;

The Mother of mothers, the Mother Divine,  
Holding you in Her bosom in invisible Care,  
Nursing, helping, protecting and uplifting all the time,  
The embodiment of Beauty around.

Look, feel and enjoy Her manifest forms of Beauty,  
The Sun-rise, the Sun-Set, the Shining moon, and the  
Star-lit Sky :

The floating clouds, the rainbow and the lightning,  
Hills, Trees, lakes, Rivers and water falls,  
Bee, Dove, Deer, Swan, Sparrow, Parrot and Peacock;  
Live, in the Beauty of flowers, their fragrance and  
their colour,

And feel the supreme reflecting in the Simple,  
Beauty enriches, ennobles and elevates man,  
In direct Communion with the Spirit,  
Become Beauty Conscious,  
Seek Her in all forms and in all planes,  
Beautiful you shall soon be,  
In your aims and aspirations, thoughts and actions,  
Right will be your conduct and behaviour, methods and  
manners ;

And sweet will be your moods and looks :

Speech and work.

Learn from Nature,

The teacher of teachers ; the preacher of preachers,  
Opening Her books of Living Truths,  
Preaching the glory of Living Gods,  
Holding the models of Right action.

She is unfolding the Evolution,

The Nature of the process and its interrelations,

Revealing the purpose and Significance of Life,  
And Indicating the Role of man.

With your eyes to see, mind to Reflect and Heart to  
feel,

Perceive the imminence of Divine every where,  
It's moral Laws pervading, It's intelligence acting and  
It's Beauty manifesting

All in Order, Balance, Rhythm and Harmony.

Perceive the part integrating with the whole,

Part in fulfilling its Natural urges,

Serving the purpose of the whole,

A Sacrifice here for a triumph there.

Open the mind's eye and watch the Evolution,

Rejoice in the triumphant march of the Creative Spirit

It's elevation in Spiritual Evolution,

Your Role then shall become clear.

With all rich variety and wide diversity,

Grasp the unity of the purpose,

Identify with the unit, of the whole,

The Spiritual unity behind Natural diversity.

Feel not the separation,

Fall not into Isolation,

And cling not to the false direction of the Ego,

For, from Microcosm to Macrocosm ;

Life is One, Law is One and Purpose in One.

Go not to imitate the Ego's Competitive world,

Go not after its false values and fleeting pleasures,

Going, you get into conflict of Egos :

Resulting in disappointment, frustration and misery

Stress and Strain, agitation and tension,

Emotional imbalance and what not ?

Caught in restless life, where is Peace ?

Where is time for reflection Calm moments to feel the  
Divinity ?



Do seek the vital needs in a legitimate way.  
with proper sense of proportion,  
Enough for the body to hold the mind,  
And enough for the mind to unfold the spirit.  
Take the wise formula of "Simple living and High  
thinking",  
For, there is standing invitation from Nature,  
To find Peace and Joy in Her non Competitive Realms  
of Beauty,  
Never deceiving, never betraying and ever at call.  
Ignorance it is that traps the man in the impulses of  
the Ego,  
It insatiable greed taking to never ending Complexities,  
Ever restless, tossed hither and thither,  
Caught in dualities, agitated and confused,  
And still persisting in the blind march,  
While never ending Complexities and Confusions end  
in Crash.  
Therefore, let men grasp wisdom from Nature,  
Switch on their adventures to Subtler realms.  
of Thought, Beauty and Spirit,  
In pursuit of higher aspirations,  
Than cut each other in ignoble strife.

*"Om Purnamada purnamidam  
Purnath purnomaduchyate ;  
Purnasya purnamadaya  
Purnamevavasishyate.  
Om Shanthi-Om Shanthi-Om Shanthi."*

## 16. Behold the Man ;

The Marvel of marvels, the Paradox of paradoxes,  
Life in transition, Cast in dual nature,  
Awaiting Integration of the personality,  
Intunement with the Cosmic Law, within and without.

Man is a bridge between the animal and the Divine,  
The ladder in Spiritual Evolution,  
Released from Nature's instinctive direction,  
Shaping life in the freedom of the Creative Spirit.  
Man has choice to make or mar himself,  
With ignorance to bind, knowledge to liberate,  
Tossed between the pull of the Ego and call of the  
Devine,  
The Architect of his own Destiny.

Man Cast in ignorance, unaware of his true Self,  
Yet carrying all the potentialities of the Supreme State,  
Embodying Cosmos within,  
The microcosm of the "Life of Life".

Behold this intricate personality  
With body, mind and Soul,  
Operating from physical, mental and spiritual planes,  
The complex urges within, conflicting with one another.

The Conscious "I" not conscious of the spirit  
unconscious  
And purpose Super Conscious,  
Usurping mastery over the personality,  
Its physical and vital urges dominating the field.

What is man but a bundle of complexes,  
Motivated by physical needs and vital urges,  
Mental longings and Moral promptings,  
Aesthetic Responses and Spiritual Aspirations,  
The Integral Complex forming the personality of man.

These diverse pulls interacting,  
In different proportions from mood to mood,  
Tossing Life hither and thither,  
Confine the personality in restless tension.

Understanding the guiding purpose of Evolution,  
Man has to integrate the conflicting urges,  
And, spirit guiding, control his lower nature,  
Harmonise the splits with in,  
Thus balancing Life to Peace and Joy.

As sages say from experience ;

“Know thyself, Self-knowledge is the beginning of  
wisdom”

Knowing the nature of self-deluding “I” is the first  
Step,

Tuning conscious mind to Super Conscious Divinity,  
the next.

Love is the vehicle, the medium that leads to the Divine,  
In whatever path one travels and in whatever form one  
approaches,

For, when Love manifests, Ego dissolves,  
Love concentrated in the particular,  
Opens out to the universal.

In tune with life urges, life values emerge,  
Operating as Self impulses of the creative Spirit,  
As Self-interest, Self-gratification, Self-preservation,  
Self-expression, Self-honour and Self-dignity.



When man acts from Self-dignity,  
The physical and vital needs find due proportion,  
And transforming lower impulses to enlightend  
Self-interest,  
Finds himself in tune with the Moral Law.

Behold the cell in man's body,  
The Microcosm in the Macrocosm of man,  
And observe how in tune it is,  
With Central Intelligence, Central will and Central  
purpose of man.

In this relation between man and his cell in the body  
Man has a great lesson,  
For, Man stands in the same relation,  
He is a Microcosm in the Macrocosm of the universe

As cell Guided by Divine Nature is perfectly  
attuned to 'Master Life,  
So too, man has to be in tune and in Harmony,  
With the Cosmic Law, Cosmic Life and Cosmic  
Purpose

*"Om Asathoma Sadgamaya,  
Thamasoma Jyothirgamaya,  
Mruthyoma Amruthangamaya".*

## 17. The plight of Man ;

Cast in the stormy sea of chaos,  
Drifting in the darkness of ignorance,  
Man is tossed hither and thither,  
With no anchor to hold and compass to guide.

Caught in the net of alluring '*Maya*',  
Missing the true meaning of Life,  
Man has lost abiding Faith and Love,  
With no depths for subline Joy or Pathos.

Man glorifies empty theories and slogans,  
Attached to outward forms and techniques,  
Ignores Nature's deeper implications,  
And misses the content and spirit of things.

Man poses undue conflict Between Science and Religion,  
Intellect and Intution, Reason and Faith ;  
Each has its own Benevolent Role to play,  
Complementary parts of an Harmonious Whole.

Man's need's are a few, but wants are many,  
Increasing complexities in insatiable greed,  
Breed, spite, hatred, rivalry and revenge,  
A cut throat competition in ignoble strife.

Man indulges in gratifications of his Ego,  
Dissipating energies in ephemeral values,  
With no time to Reflect and meditate,  
Fails to grip self- abundance in true values of Life.

Man carries the Divine heritage,  
The Blissful state of "*Sat-Chit-Anand*",  
And holds higher powers and faculties,  
In deeper layers of consciousness within.

Man has to discern the Evolutionary design,  
The Aspirations inherent in the process,  
Its urges expressing in "*Time-spirit*",  
Demanding change and adaptation.

Nature dictates clear choice to man,  
One world or none, adopt or perish,  
Smooth Integration or total annihilation,  
For, Peace and prosperity are indivisible.

Man has to tune to the call of the Time-spirit,  
Co-operate with one another in all spheres,  
Respond to the moral challenge of Nature,  
And consciously accelerate the Human Evolution.

*"Anandaiva kilvimani Buthani jayanthi,  
Anandena jathani jeevanthi,  
Anandam prayanthiyabi samvishanthi"*.



## 18. Behold the Sage ;

The Sublime and Divine in Human,  
The wise, embodiment of wisdom,  
The sure guide to knowledge Supreme,  
Holding Truth in experience.

Behold his countenance in majestic serenity,  
Freed From conflicts, ever unperturbed ;  
Fountain of Peace, Love and Joy,  
Whose very presence, consolation to men.

Pursuing in earnest devotion,  
His intense quest for Truth,  
Evoking potentialities in effort pure,  
Liberating himself from the tyranny of ignorance.

Cosmos is unfolding to him,  
In direct 'Integral perception'  
'Cause-effect's' chain he perceives,  
Karmic Law fulfilling the Cosmic purpose.

Knowing interrelations of Cosmic process,  
Holds the torch of "Sanathana Dharma"  
Dispelling the darkness of ignorance,  
Leads men to the path Divine.

Freed from the bondage of Karma,  
But caught in the "Bondage of Love",  
Bound not, yet labours in Spontaneity,  
To uplift and elevate Humanity.

Operating to integrate mental disjoints,  
Diagnosing pain, tracing to deeper causes,  
Prescribing change in "Attitude to Life",  
Heals ailments at the Root of Being.

Ancient culturers flourished in Tranquility,  
Guided by Sages of antiquity,  
People valued their directions,  
And Kings and Emperors Sought their Counsel.

Doubt not their source of knowledge,  
Far deeper than Sense perception,  
Coming direct from Roots, escapes normal verification.  
For, Senses carry only a partial capacity.

Deem not Scriptures as speculations,  
They treasure profound Truths,  
In Figures, Symbols and Allegories,  
Behind the veil of words, beyond the scales of Reason.

Sages are fore-runners in spiritual Evolution,  
The Vanguards in the march,  
Head their Counsels and mark their foot prints,  
And Accelerate the spiritual Journey.

Oh, Sir, to thee our first homage in gratitude,  
For, Thou the art Light in the darkness of ignorance,  
The Voice in the wilderness of frustrations,  
The Oasis in the desert of unsatiating desires.



## 19. *Divine Flute ;*

Behold !

Nature's garment in spring's morning,  
Spreading green carpet all round,  
With humming bees on blooming flowers,  
In charming colours with fragrance sweet,  
Amidst morning sun in pleasing sunshine,  
With fanning wind in soothing breeze,  
And floating clouds in snow white heaps,  
On the sky-blue screen.

Nature's attire in grand form,  
Painting colourful scenes all round,  
With flowering trees on surrounding cliffs,  
With beautiful birds on hanging branches,  
Betwixt flowing rivers in sublime serenity,  
Falling waters in majestic grandeur,  
And lucid lakes of deep blue waters,  
In gay flower gardens.

Nature's borders in fine settings,  
Ranging majestic cliffs all round,  
With elevated seats in grand purview,  
Curves on hill tops reflecting dawn's glory,  
Temple peak reminding Light Supreme,  
Canopying sky forming Nature's umbrella,  
For lovely basin below.

Country Life in lovely environs,  
Surging joyous life all round,  
With birds singing and swans floating,  
Parrots loving and peacocks dancing,  
Doves flying and deers running,



Calves suckling and children playing.  
Gopals gathering flowers, Gopis garlanding,  
All in eager expectations.

Nature drunk to the brim in resplendent glory.  
With grand Panorama all around,  
Venugopal enters the scene with the Divine Flute,  
Bewitching personality enthralling every one,  
Person clad in best of Nature's garments,  
Masculine and feminine charms blend in one,  
A beauty that beauty enjoys in this form,  
The sublime and the supreme.

Nature adorning Divine form,  
Body in enchanting sky-blue colour,  
With glowing and sparkling Lotus eyes,  
Tender lips in brilliant fig red hue,  
Milky teeth shinning in symmetrical arcs ;  
In concealing smiles and twinkling eyes,  
Divine magnet drawing souls of one and all ;  
To merge in Beauty's charm.

Mischievous Lad Divine, beloved of all,  
Springing up a branch and swinging,  
Adjusting position in Nature's seat,  
Taking the flute to play in smile,  
All assembling around with one intent mind,  
In elevating and ennobling environs,  
Feasting eyes on flute player's Divine Beauty,  
Awaiting for ears too.

## 20. Listen, Listen !

Murali Manohar on Divine Flute,  
In Brindavan on the banks of Jamuna,  
Sweet melodies in enchanting tunes,  
Cosmic Rhythms in Universal harmony,  
Surging souls in sublime ecstasy.

Struck by notes of sweet vibrations,  
Stand all in tranquil sensation,  
Soon recovering from shock sublime,  
Trace the tune to source Supreme,  
All in one intense inclination.

Kindling aesthetic centres of kindred souls,  
Animate and inanimate drawn by divine pull,  
Suspending all activities in split-seconds,  
Flock together forgetting little selves,  
Uniting all in universal oneness.

Secret lovers in secret bowers,  
intent to enjoy to hearts' content,  
Drawn by magnet of the Call Divine,  
Sinking sensual desires in sweet melody,  
Advance loosening one another in embrace.

Tender suckling calves and fondling mothers,  
Facinated by charms of heavenly tunes,  
Each releasing their affectionate bond,  
Stand in scintillating joy, ears set intent,  
And march in marking steps to Master's call.

Crying babes in cradles charmed by tune,  
Change to joyous moods in instants,  
Running come playful children enchanted,  
stealing come all from engagements,  
And find one another with one same heart's intent.

Harmonising with tune in intent devotion,  
Jamuna flows in majestic serenity,  
Lotus and swan float in silent ecstasy,  
Flowers and leaves change angles from the sun,  
And Kokilas content in Soul's silent imitation.

Stretching feathering beauties, in full bloom,  
Peacocks dance to tunes excelling their natures,  
Cobras Spellbound to irresistible temptation,  
Come out from hides with hoods open,  
Express master arts to master tunes.

Responding to sublime ecstasy all round,  
Flowers contribute emanating full fragrance,  
Compounding sweet smell in sweet melodies ;  
And in soft silent swiftness winds sail,  
Fragrant vibrations far and wide.

Spinning sun through partial clouds,  
Blesses this Universal harmony,  
With less severity in sublime courtesy,  
And Radha merging her soul with beloved Divine,  
Dances to perfection in Joy Supreme.

Whole nature and Creation responding,  
Gopies and Gopals surging in spontaneous urge,  
Knowing not dancing, dance with equal perfection,  
And Heavens awe at the unknown mystery,  
Of this sweet communion of Spirits Sublime.

Thus Dwarka once enjoyed Divine melodies,  
Of Magic Flute manifesting in Physical Plane ;  
Supreme is playing on universe ever,  
In Sublime Rhythm and profound Harmony ;  
Why not enjoy in intunement in Spirit plane ?



# The Cosmic Law.

On the Screen of '*Time-Space*', veiled by the complex of '*Subject-object*' Relativity, unfolds the Cosmic Drama. Purusha and Prakrithi are Players; unmanifested Divinity behind the Cosmic Screen, holds the invisible strings of direction. This invisible operation is the '*Cosmic Law*'.

The Cosmic Play is enacted from an unknown beginning to an unknown end. Aeons have rolled by covering many Cosmic Cycles; still the play goes on. It may be just a few cosmic hours since our cycle began, but in trillions of years we count.

The end exists potentially in the cause itself, for, inexorable Law permeates the gap with cause-effect precision. The Cosmic purpose is worked out and revealed in the nature of its operation and explains the cause, the end and the meaning of existence.

The Cosmos is set on the purpose of Spiritual evolution. This Evolutionary purpose is worked out in series of Cosmic cycles. The Evolution is cyclic in its outward form, but spiral in its inner content, for, there is Spiritual Evolution from cycle to cycle. This qualitative Elevation is the meaning of all life.

The Cosmic Play alternates with Rest and Activity Night and Day. At Rest, the cosmos is held potential in unmanifested Divinity, dormant in a state of perfect Equilibrium. On Awakening, emerges the

Primordial Spiritual vibration of "Om," the first manifestation in spiritual essence.

From "It", spring the cosmic actors from potential to active state. Divinity pervades them as urge for self-expression and holds them together in "*Integral Balance*". With this self impulse begins the '*Cosmic Sport*', resulting in diverse manifestations.

The Cosmic Players are of opposite poles. The Divinity is the Bond of Attraction between them. It participates not in the sport, but by mere presence as a magnetic field at the centre, draws the two unlike poles to each other, and holds them in "*Integral Unity*," and enjoys the play on the merits of the game.

"*Cosmos*" is an integral Unity of the Trinity of Polarity". The Trinity are Purusha, Prakrithi and Paramatman; the Cosmic Soul, the Cosmic Energy and the Cosmic Law; Negative, Positive and the Neutral or Zoro principles; The Individual Principle, the Universal Principle and the Integrating Principle.

Purusha with Separatist tendency persists in Individuality. Prakrithi with expanding tendency strives for universality; Divinity holds the opposing poles in Balance and maintains both Individuality and Universality in the Individual and in the Universal.

'Cosmic Soul' with its creative urge is the Evolving Principle, 'Cosmic Energy' as Receptacle is the field of action; 'Divinity is the Magnet that draws the unlike

oles to sport and out of this Cosmic sport emerges his universe in its diverse forms.

Unmanifested Divinity behind the Cosmic Screen the 'Prime Mover', the 'Centre of Gravity of the whole' Cosmic Drama This Balancing and Integrating principle, this Harmonising and Unifying Principle is Paramatman in the Universal and Atman in the Individual.

This abstract Principle is intra Cosmic as well as extra Cosmic. Its source transcending Cosmos escapes all description, for the part cannot perceive beyond it's cosmic whole. So wise Seers gave only a negative account of it as 'Neti'-'Neti'. This Divine Principle is the One Absolute and ultimate Reality; Eternal, immutable and Independent.

Purusha is the Evolving Principle, hence Relative, mutable and dependent on the Absolute, The Cosmic Soul is Elevating qualitatively from cycle to cycle, through the Individual Souls in Spiritual Evolution.

This Universe with all its diverse manifestations is only an Evolutionary Stage in our Cosmic Cycle it is in an intense State of flux, in great Inequilibrium, ever dynamic in modifying continuity, spinning, circling and agitated, it appears chaos for the Superficial look.

But this Universe at the base is "*Cosmos*", for, there is Order, Balance, Rhythm and Harmony in the Universe as a whole. There is 'Cause effect' relation in all manifestations. Even as it is Dynamic and



Evolving, the Cosmic Law holds it in perfect Integr Balance.

This Abstract Law of Divinity is "RITA". The First Principle which maintains 'Cosmic Rhythm and Harmony' in the universe and to which the highest Gods join to pay their First Homage in creation.

This in its Evolutionary Social aspect, is the Moral Law of 'Dharma', which Vedas Proclaim as the upholder of the Universe and Buddha perceived in his "Enlightenment", as the basic sustainer of the Universe.

"Dharma" is the 'Cosmic Legislator', the Moral Law of the Universe and "Karma", the 'Causal Law', the "Cosmic Executor", which renders Cosmic Justice at all levels of Existence and in all the planes, and none can escape its inexorable impact or cheat its cosmic mathematics.

'Yagna', the Spirit of Self-Sacrifice is the 'Tyag' the "Cosmic Promuter". Adiparusha Himself did Adiyagna and offered Himself as Sacrifice, as "Yagn Pashu", and became billions of Individual Souls and thus initiated Cosmic Evolution. The Cosmic Evolution is sustained by the 'Spirit of Yagna', the Self Sacrifice for a 'Cosmic Cause'.

These Cosmic Principles of "RITA", "DHARMA", "KARMA" and "YAGNA", the different aspects of "COSMIC LAW" is ever in operation and holds the scales of Justice in Balance and holds this Universe in Order, Balance, Rhythm and Harmony.

The Rationality in man can discern the corresponding Rationality in the Universe, for, there is 'Cause effect' relation in all manifestations and Science behind every Phenomenon, Physical, Psychic or Spiritual and because of this inherent order, is there a meaning in our Search for Truth.

All life inherit the fundamental Cosmic pattern and is Constituted on the Same Laws and the Same Principles, be it, Atom, Cell, Man, Solar System or Universe. From Microcosm to Macrocosm, Life, Law and Purpose are One. There is no duality of Law giver and Law taker, Law is inherent in Life and Life is One with the Law. The Divinity is One in many. There is spiritual unity behind apparent diversity, Only ignorance clouds the understanding.

All life follow the same Cosmic Pattern, with *Rest* and *Activity* alternating and with Life Cycles of Emergence, Resurgence, Divergence and Submergence, be it Bacteria, Plant, Animal, Man, Planet or Universal life. In man, it is birth, growth, reproduction and decay for the Physical form; entrance, elevation, Contribution and exit for the Soul.

There is no death in the real sense either for the energy or for the Soul, for, both are immortal Cosmic constituents. Energy on decay of life, decomposes and merges in the Five Primary Elements as per the Law of Conservation of Energy. The Soul leaves the body with its psychic Centre and continues its pilgrimage in Spiritual Evolution, by entering another suitable Evolutionary mechanism through a new parentage, and death is only an *'Interval'* for the Soul between this Life and the next.



This Universe with its diverse Constituents, our own Earth, Planets, Moon, Sun, Stars and Stellar Systems all have their own '*Life Cycles*'. No life is real and Eternal nor is death Real. All Life is a Sacred opportunity to work out the purpose, a Sacrifice to the '*Cosmic Cause*', to the purpose of the *Cosmic Law*'.

The Cosmic Law in its different aspects is ever Benevolent and operates both Positively and Negatively directly and indirectly and promotes Cosmic Evolution and moulds the Conduct of man. From Cosmic angle and from Comprehensive Integral Vision, everything is perfect as it is at any given moment, and at any given situation. Nothing is in vain in the economy of the Cosmic Purpose and Everything is for good. Sweet are the uses of adversity and many a failure is a Blessing in disguise. The Law of Compensation is ever in Operation and holds the Scales of Natural Justice in Balance.

The Cosmic Law operates in man as internal urge to recover the Blissful State of "*Sat-chit-Anand*"—It urges for power, wisdom and Joy, in Response to the external impacts of "*True values of Life*"—Truth, Goodness and Beauty—*Satyam, Shivam, Sundaram*. The fundamental Values of Life act as baits for the Soul to develop its higher faculties and Potentialities for the Supreme State of Life.

The "*Cosmic Soul*", operates in three Layers of Consciousness, in three planes of life, Motive, Thought and Action. In the gross Physical Plane, it is superficial "*I*", in the "Waking Conscious", identifying with



body and its physical and vital urges. In the Subtle mental plane, it is deeper "*Ego*", in the "*Sub-Conscious*" identifying with mind and its egolistic desires and ratifications. In the Spiritual plane, in the '*Unconscious*' depths it is '**Creative Spirit**', identifying with moral and spiritual aspirations.

The different life urges physical, vital, mental, moral, aesthetic and spiritual in their iutegral complex constitutes the '**PERSONALITY OF MAN**'. This innate nature—"**SWABHAVA**" differs from man to man. The different urges have to find a due sense of proportion without clashing with each other. The physical and vital urges should be in tune with the moral principle of "**DHARMA**", the Spiritual goal in view. These internal urges of Life—**Annamaya, Pranamaya, Manomaya, Vignanamaya** and **Anandamaya** forms the spiritual ladder within.

The Cosmic Energy manifests in man in three planes of existence—Spiritual, Psychic and Physical, holding the Soul in three coverings of Spirit, mind and body and provides the base for the Soul, with three different types of Energy, '*Ichha Shakti, Gnana Shakti and Kriya Shakti*' for three different functions of Motive, thought and Action for Soul's Self-expression. The subtler the plane, the greater the Concentration of energy and greater is its Source of Power, Wisdom and Joy.

Cosmic Energy is interconvertible from one form to another, and from one plane to another, to one ultimate

Source of '*Transcendental Cosmic Energy*', for it is Universal in Nature. As different forms of Physical energy like, Light, Sound, Heat, Electrical and Mechanical energies are interconvertible from one form to another and finally to one unified field of '*Electromagnetic Energy*' and used for immense advantage of man, so also the different forms and types of psychic and Spiritual energy can also be tapped and used for great advantage of man. One has to know the Laws and techniques to tap these Subtler forms of Energy, which is potential in One's own being as Cosmic Reserves and can be tapped through necessary Yogic disciplines.

A Yogi established in the Spiritual Plane can manipulate the energy of the psychic plane and physical plane and he can materialise objects by exercising his will power. (Sankalpa Siddhi) From Spiritual plane, he can control and utilise psychic and physical Energy and their objects and from Psychic plane, he can control Physical Energy. Man by knowing the "*Cosmic Laws and Super Sciences*" of the Subtler planes of Psyche and Spirit and necessary techniques of Yoga to tap them, man can exercise extraordinary power and grip Supra Sensory faculties and use them to his immense advantage.

Through the disciplines of '*Yoga*', man has to achieve mastery over his Life, evoke higher powers and faculties dormant in his depths of Being, and Evolve in to '*Super Man*', the destined goal of Human Evolution. A great Destiny awaits man in Spiritual Evolution.

So, Awake to the Sacred mission of Life and do not postpone to enquire the meaning of Life to the eventuality of Life. Realise the true purpose of Life and consciously accelerate the Spiritual Journey.

Om

# **The Cosmic Principles**

*Vignana Lahari*

## **1 Cosmos Unveiled**

- 1) Cosmic Constitution
- 2) Cosmic Evolution
- 3) Cosmic Blue print
- 4) Cosmic Laws and principles
- 5) Cosmic Social order

## **2 Man Revealed**

- 1) Microcosm and Macrocosm
- 2) The Constitution of Man
- 3) The True values of Life
- 4) The Art of Living
- 5) The Conduct of Social life

## **3 Destiny Discerned**

- 1) The Human Evolution
- 2) The Historical perspective
- 3) The New Vistas on Man's Horizon
- 4) The New world order
- 5) The Call of Destiny

*a) Individual and Society*

*b) World peace, Progress and Prosperity*





**Sri Maha Mathru Karunamrutha Mookambika  
Oh, Divine Mother ;**

Merged in selfmanifested in Jyothirmaya Lingam,  
Seated in padmasana, yogic pose as Mantra Moorthy  
With shaaka, chakra, varada and Abhaya,  
Ever Ready to Bless those that seek thy shelter and

solace

Neutrallising our Karmic accnts from thy Cosmic  
Reserv

For, Thy Grace alone can Balance the Cosmic Law.

*“Satya Gnaneswari” — “Sarva Mangala Yogeswareswar  
Virgin Mary — Salutations to thee.*

# Vignana Lahari

## 1. Cosmos Unveiled

### The Cosmic Constitution :

**Purusha, Prakrithi, Paramatman, Constitute Brahman.**  
Brahman is Integral unity of Trinity in Polarity.  
Purusha is Negative, Finite, Masculine, Individual.  
Prakrithi is Positive, Infinite, Feminine, Universal.  
Paramatman is Neutral, Zero, Integrating Principle.  
Purusha and Prakrithi are the two aspects of  
Paramatman.

They are Set for Cosmic sport as opposing Poles.  
Paramatman as "Sakshi", enjoys the Play.  
It's mere Presence acts as Cosmic umpire,  
Purusha is Aham, Creative spirit, Separating Ego.  
Prakrithi is Mahat, Mother Principle, Uniting Love.  
Purusha Persists in Individuality.  
Prakrithi tends towards Universality.  
Paramatman Integrates and maintains both.  
Thus all life is Set in dual nature  
The play of Purusha and Prakrithi is "Divine Leela"  
It is not the Conflict of opposites.  
It is a sport between the Complementary poles.  
All life is Set in dialectics of dualities,  
It is a Cosmic Romance of 'Self' and 'Maya'.  
Identify with the "Sakshi", and enjoy the play.

Out of this Cosmic Sport emerges this Universe.

**“Leela Kalpitha Akilandakoti Brahmanda Janane”**

**“Om”** is the first Primordial Vibration.

It is the first manifestation in Spiritual essence.

**“Om”** Spins and expands in Concentric Circles.

This is all pervading Spirit field of Cosmic Energy

This Spirit field of Potentiality is **“Mahat”**.

**“Mahat”** is the Primary base of all Creation

It's Centre is everywhere, Circumference nowhere

From **“Om”**, Spring Cosmic players, from Potentiality to active State.

Cosmic Energy is in Concentrated essence.

It projects from Spiritual to Subtle and from Subtle to grosser forms.

It manifests in planes, karana, Sukshma and Sthula

**“Adipurusha”** does **“Adiyagna”** Himself as **“Yagnapashu”**.

Out of this Self Sacrifice emerge billions of **“Jeevas”**

With this, Purusha initiates the Cosmic Evolution.

**“Cosmos-“Brahman” is Three in One”-“Paranjyoti Paramanu, Paratpara”**.

.....

## 2. The Cosmic Evolution :

Jeevas are Sparks of Divinity, parts of Cosmic Spirit. Prakrithi binds Souls with Coverings in three planes.

The Souls are bound by body, mind and Spirit.

**“Maya”** tempts Souls with her alluring Charms.

She infects Souls with her **“Triple gunas”**.

Different Souls imbibe different Complexes of gunas

Thus Souls inherit different **“Swabhavas”**.



Souls identify with the Coverings and gunas of Prakrithi.

With this false identification. they become victims to **"Maya"**.

Deluded, Souls develop illusion of **"Fictitious Ego"** **"Cosmic Enchantress"**, flirting and drifting with her charms, attracts Souls.

She traps Souls with her fleeting pleasures.

Life is an **"arena"** for the play of opposing poles.

In **"Cosmic descent"**, Prakrithi dominates the play. Maya Casts her veils of **"Nescience"** on Souls.

Souls forget their true Nature under the Spell of Maya.

Souls once experienced **"Bliss"** in the parental Source. The urge to Recover it persists in the depths of Consciousness.

This urge acts as motive force for Spiritual Evolution. The Souls have emerged from **"Ananda"**, pulsate towards **"Ananda"**, and merge back in to **"Ananda"**.

In **"Cosmic ascent"**, Souls assert their true Nature. Souls Steadily uncover their veils of ignorance.

**"Maya"** evolves into Sympathetic Motherhood.

Prakrithi Co-operates with Souls as Complementary pole.

Divine Mother Releases Souls from her instinctive hold.

Souls Recognise their false identification with the Coverings and gunas of prakrithi, and Realise their true Nature.

As Creative Spirits, they assert to Regain the State  
of "Sat-chit-Anand".

Souls Evolve Spiritually and Realise their true State.  
Prakrithi involves in the Same order as She {evolves.  
In Cosmic descent, Souls involve while Prakrithi  
evolves.

In Cosmic ascent, Souls evolve, While Prakrithi  
involves.

At the the time of final dissolution, both merge  
Divinity.

They Rest in Divinity, in potential State,  
"Cosmic Seed".

They Sprout again at the next Cosmic Cycle.

Cosmos evolves and involves in Recurring Cycles.

They perpetuate as Seed and Tree.

They alternate with Rest and activity, as night  
and day.

Thus Roll on Yugas, Kalpas and Kalpantharas.

Each Cosmic Cycle has many Sub Cycles, many  
phases and many Steps.

Each Cosmic Cycle takes trillions of years.

It has three phases of Shruti, Sthithi and Laya.  
**Emergence, Resurgence, and Submergence.**

Cosmic Evolution is Cyclic in form, but Spiral  
Content.

There is qualitative elevation from one cycle  
another.

The end exists potentially in the Cause itself.

The Cause-effect chain permeates the gap.

The Scientific law of Causation fulfills the purpose.

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## **The Cosmic Blue Print :**

The Universe exists potentially in the Cosmic Seed.  
The Whole Cosmicplay is Set and Cast in a  
“Cosmic Blue Print”.

This Spiritual Blue print is “Akshara Brahman”.  
It is eternal and indestructible “Shabda Brahman”.  
It perpetuates through “Ultra Sonic immortality”.  
All that happens is recorded in psychic imprints in  
Cosmic Mind as cosmic memory.

It is carried in cosmic Seed from cycle to cycle.  
It finally dissolves in “Maha Pralaya”.  
The Spiritual Blue print is projected in to the mental  
Plane.

The Cosmic play is Converted in to a “Cinematogra-  
phic Play”

This “Cosmic Cinema” is then projected in to the  
physical plane.

It is unfolded on ‘Time-Space’ Screen as ‘Virat  
Swarupa’

“Pancha Buthas” acting as Cosmic brick and mortar  
Concretises this Universe.

With Steady unfoldment, arises the Concept of time  
the Reality is packed up in a “Cosmic Instant”.

The Past, Present and future is in “Eternal Present”  
A Yogi in “Divya Dristi” Can Read this Blue Print  
In “Yogic Prajna, “ he Can discern past and future.  
He can travel forwards and backwards in time.

He is ‘Tri kala gnani’ with his ‘Divya Dristii’  
Sri Krishna bestowed Spiritual vision to Arjuna and  
Showed him ‘Viswa Rupa’.



He Showed Some Scenes of 'Maha Bharatha War' even before the actual war Commenced.

Sri Krishna explained to Arjuna, how the whole thing is pre-ordained, pre-destined and pre-determined.

'Not a blade of grass moves without a Cosmic will'.  
Many Saints had visions of future-'Kala gnanam'.  
There are hundreds of modern instances of premonitions.

'Coming events Cast their Shadows'.

Yogis Can have direct perception of the whole Cosmic manifestation in its.

'Integral Comprehension'

Maharshis discovered Cosmic laws in 'Cosmic Vision'.  
There are Still many unknown Realms and unexplored planes yet untouched by modern Sciences.

There are wonders beyond Human imagination.

'Truth is Stranger than fiction'.

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#### 4 Cosmic Laws and Principles :

The Universe is governed by Cosmic laws and Principles of Rita, Dharma, Karma and Yoga that maintain Order, Balance, Rhythm and Harmony in the Universe.

'Rita' is the principle of Beauty, that maintains Cosmic Rhythm and Harmony.

'Dharma' is the 'Moral Law' The 'Cosmic Legislation' that upholds this Universe, with Cosmic Order and Balance.

Karma is the 'Causal law' the 'Cosmic Executor', that Renders Cosmic Justice at all levels of existence.

'Yagna' is the Spirit of Self-Sacrifice, 'Thyaga', that promotes Cosmic Evolution.

Gods and men, Heavens and earth are all bound by Dharma and Karma, and none Can escape its inexorable impact or cheat the Cosmic Mathematics.

Gods are only Guardians and Trustees, Executives and Instruments of Dharma.

What is Truth, Good, Just, Natural and Right all In 'One Integral Truth' is Dharma,

What Contributes for peace, Balance, Harmony and Justice is Dharma.

Dharma is the 'Cosmic anchorage', with which one Can Cross the 'Stormy Sea of Samsara'.

Dharma is the Eternal, Impersonal Cosmic laws 'Anadi and Apourasheya', and hence known as 'Sanathana Dharma',

"Dharmo Rakshathi Rakshitaba", Dharma protects those that preserves it.

Dharma is dynamic discreation of a given problem, in the given Context, and involves 'Dharma Sukshma' and 'Nyaya Sukshma',.

"Man Reaps what he Sows"

Every Cause has its effect, every action has its Reaction.

Every moral violation has its equal Retribution.

Action and Reaction are equal and opposite and it is true in all planes.

The law of Causation is the Scientific foundation of the Universe.

Act in tune with Dharma, the Karma binds not.  
Act for Cosmic Cause in the Spirit of yagna,  
Karma binds not.

Dedicate all duties to the Supreme, the Karma binds not.

Do duty for duty's Sake, without desiring the fruit there of, the Karma binds not.

In all motivations, where Ego is absent, the Karma binds not.

'Prarabha' is our past Karma, already matured, awaiting effect, and none Can help it.

'Sanchita', is our recent Karma, not yet matured, it Can be erased by Sincere Repentance and prayer.

'Agami' is yet to Come, and we can avoid its binding by acting in tune with Dharma.

The Moral law of Causation transcends time-space limitations of the physical plane: hundred Causes in association, produces a Cumulative effect, at a propitious time, some time, some where.

Its Cause-effect sequence is not a succession of Straight line and the effect is not immediately obvious as in the physical plane.

Every wrong motive Sows a psychic Seed in the psychic Centre as a psychic imprint, grows, matures and gives effect, an appropriate fruit at a propitious time.



## Cosmic Social Order :

The Universe is One Cosmic Common wealth Corporation, with Series of life with in life, all integral parts of 'One Cosmic Whole'.

All life is mutually interwoven, interrelated and interdependent, Set on Same laws and Same principles, with Same urges and aspirations, for from Microcoson to Macrocosm, Life, Law and purpose is One.

There are many types of Celestial Cultures and Civilisations in different States and Stages in Cosmic Evolution.

There are many Cosmic Categories with Cosmic links and lineages, Set together in One Cosmic fabric, from the humblest to the highest.

There is a Cosmic administration with a Supreme Executive, with different functions and jurisdictions.

Gods and men are Set interdependent with mutual duties and obligations to one another,

When men pay their Sincere gratitude to the Cosmic Benefactors, they are pleased and Confer more and more Benifits to man.

Their Blessings are invisible Strength to us, what tons of human effort Cannot Substitute



“Rigveda-Bahvrocha Shruthi”

.....

*Pura thrayam, Shareera thrayam. Vyapya Bra-  
hmanantharva Basayanthi, Deshakaia Vasthwanthara Sa-  
manta Maha Tripura Sundari Yprathyakthithi; Saiva th  
Tatonyada Satyamanathma Atha Aesha Brohma Samv  
Bhavabhava Kala Vinirmuktha chidvidyadvathiya Bra  
Somvithii; Sachidananda Lahari Maha Tripura Su  
Bahiranthara Manupravishya Swayamekiva vibathi:*

*Yadasthi Sanmathram, Yadvibathi Chiamath  
Yathpriyamanandam, ihadetasarvakara Maha Trip  
Sundari; Twamcha Hamcha, Sarvam, Viswam, Sarva  
tetara tatsarvam, Maha Tripura Sundari; Satwame  
Lalithakyam Vasthu Tatwadvahiyam; Akandaratham p  
Brahma pancha Rupa Parithyagada swarupa Prahana  
Adistanam Param Tatwamekam Sachishyathi Mahadith*

The above Manthra from Rigveda, clearly  
founds the all pervading nature of “Lalitha Maha Tri  
Sundari”-“Transcendental Cosmic energy”, in its Bli  
State of “Sat-Chit-Anand”, embracing all the  
planes, all Life and all qualities.

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## 2. Man Revealed

### 1. Microcosm and Macrocosm :

**‘Man is a miniature Riplica of Cosmos.**

**Individual Soul, particularised Prakrithi and Atman  
Constitute the ‘Trinity in man’.**

**What is Paramatman in the universal, is Atman in  
the Individual.**

**Atman is not an entity, but a State of Being, the  
Blissful State of ‘Sat-Chit-Anand’.**

**Brahmanda and Pindanda, Brahman and Jeeva are  
potentially the Same.**

**Sages declare from direct experience.**

**‘Aham Brahmasmi’, ‘Tatw»masi’, ‘Prajnanam  
Brahma’, ‘Ayamatma Brahma’**

**These four Mahavakyas of the vedas, proclaim the  
Same Truth in different Ways.**

**Man is a Microcosm, in the Macrocosm of the  
Universe.**

**Man Stands in the Same Relation as a Cell in his body  
As Cell is perfectly attuned to the Central will of man,  
man Should tune himself to the Cosmic Law.**

**The Microcosm and Macrocosm are built on the Same  
laws, Same principles and on Same pattern.**

**“purnamada purnamidam .... .... ”**

**Know thyself, Self knowledge is the begining of  
wisdom ; knowing which, every thing else is  
known,**



Thou art potentially Divine, and has all powers  
faculties for the Supreme State of life.

The kingdom of God is with in Thee; the State  
all power, wisdom and Bliss.

Thou art Set in dual Nature : tossed by the pul  
Ego and the Call of Divine.

Get over the illusion of the fictitious Ego,  
Realise thy true Self, 'Sat-chit-Anand'.

Thou art a bridge, Surpass 'man', Evolve in t  
'SuperMan' the destined goal of human Evolu

Transcend 'Dwandwas', 'Trigunas', 'Time-Space'  
limitations and 'Egotistic Motivations'. and  
detached witness of the Cosmic play and enjoy  
State of Bliss Set in 'Eternal present'.

## 2. The Constitution of Man :

Man has body, mind and Soul Set in three pla  
Physical, Psychic and Spiritual-Sthoola, Suks  
and Karana.

The three planes are manned by three types of en  
Ichha-Shakthi, Gnana-Shakthi, and K  
Shakthi for different functions of Mo  
thought and action.

Man has five senses, projected out-wards  
faculty Centre, focussed and Set on a t  
Range, to negotiate with the objective, S  
environment.

The Senses are meant for detailed analytical Study of the particulars.

The Intellect correlates sensory data and forms synthetic inferences out of sense impressions.

The '**Buddhi**' discriminates with comparative Study and experience, and selects what is good.

The Intellectual Knowledge based on sensory data, is Relative, angular and limited by its very nature.

The Intellect cannot perceive the Truth of a complex Social problem, which has many angles, many aspects and many bearings.

Ego uses Intellect as its instrument, to Rationalise and justify its actions in the name of high principles.

'**Chitta**' is our memory Centre and it Carries the history of our entire past, of our '**Vasanas and Samskaras**' in Subtle psychic imprints.

These psychic Records are our '**Chithra gupthas**', that bear eternal witness to all our motivations.

Man has Supra sensory perceptions and Supranormal faculties that are dormant, that can be evoked by yogic disciplines,

Man has an '**Inner eye**' and a '**Sixth Sense**'.

Man can tap higher powers through '**Yoga, 'Japa' and 'Tapa**'.

Man can acquire '**Asta Siddhis**', through yogic means.

Man established in the higher planes of psyche and Spirit can manipulate the energy of the lower planes.

A yogi can materialise and dematerialise objects by exercising his will—'**Sankalpa Siddhi**'.

Man through 'Mantra', 'Tantra' and 'Yantra', can have  
Control over natural forces, and invisible spirits  
and can exercise them to his great advantage.

Man can do good to others by white magic and harm  
through black magic, but it soon boomerangs  
him.

Man has three States of Consciousness : waking,  
Conscious, Sub Conscious and unconscious and  
also a fourth State 'Super conscious'—Jagrat,  
Swapna, Sushupthi and 'Turiya'.

'Dakshina Moorthy Principle', the highest Guru and  
Guide is with in thee, as Supreme Source of  
Truth within.

'Guru Brahma, Guru Vishnu, Gurudevo Maheswara  
Guru Sakshat Para Brahma, Tasmaishree Gurur  
namaha'.

The Spiritual ladder is Set inwards with five steps,  
five coverings, Pancha Koshas—Physical, vital,  
mental, moral and Spiritual—'Annamaya', Pranamaya',  
'Manomaya', 'Vignanamaya' and  
'Anandamaya'.

Man has to fulfill different urges and aspirations with  
due Sense of proportion and evolve in to  
'Integrated Personality'.

Man has to fulfill his Physical needs, vital urges,  
mental longings, moral promptings and Spiritual  
aspirations, with due sense of purpose, with  
Spiritual goal in view.

'Self-Realisation' is the goal of life—'Jeevan Mukti'.  
Though the goal is same: the paths are different  
suited to different natures and temperaments  
'Swabhavas'.



There are four main paths-Gnana, Yoga, Bakthi and Karma and man has to choose what is best suited to him, and evolve spiritually.

Man is a great Marvel in Creation, and by Studying Man in detail, Man can grasp all the principles involved in Cosmic Constitution.

The Rationality in man, can perceive the corresponding Rationality in the Universe, the Rational Beauty of the Universe, in all its Order, Balance, Rythm and Harmony.

There is Cause-effect Relation in all manifestations, and Science behind every phenomenon, physical Psychic or Spiritual.

The Mysteries and Miracles are attributes of man's Relative ignorance, but Mysteries Remain to Remind the Divine.

The Cosmic energy itself becomes a Raw material, in the hands of a purna yogi, and he can manipulate it as he wills.

The Cosmic energy is universal in nature, and it is interconvertible from one form to another and from one Plane to another.

Subtler the plane; the greater is, its Concentration: Power, Wisdom and Joy.

As different forms of physical energy, Light, Heat, Sound and Electricity are interconvertible and finally to 'One unified field of Electromagnetic, Energy ; the energy of different planes are also Interconvertible, and finally to 'One all pervading Spirit field of Cosmic Energy'-'Mahat',

The Cosmic Soul perpetuates It's Individuality through Individual Souls.

This Cosmic principle of Aham can never be annihilated.

It persists to the every end in more and more Subtler forms.

It can either be Sublimated emotionally through the path of Devotion or Elevated Consciously from it's narrow Selfish outlook to '**Magnanimous Universal Outlook**'.

Self in the lower rung of the ladder is 'I', identifying with the body and its physical and sensual urges-'**Tamasic man**'.

Self in the Subtle mental plane is 'Ego', identifying with the mind and its Egotistic urges and psychological satisfactions-'**Dynamic Rajasic man**'.

Self in the Spiritual plane is '**Creative Spirit**', identifying with moral and Spiritual aspirations of life, a blend of Rajasic and Satvic qualities-'**Balanced Satvic man**'.

The creative man, should grip initiative and nature, assert as Creative Spirit and consciously accelerate the Human Evolution.

Man's food is infected with the triple gunas Prakrithi-Satvic, Rajasic, Tamasic.

The Rajasic and tamasic food is forbidden as it provokes negative emotions.

Man can draw Cosmic energy directly from within Cosmic Reserve potential as, **Kundalini Shakti** by yogic means and avoid food altogether.

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## **The True Values of Life ;**

Truth, Goodness and Beauty-Satyam, Shivam and Sundaram are the true values of life.

Truth already exists, we are only uncovering our layers of ignorance.

Seek Truth for Truth Sake, Truth Reveals itself, in flashes of Intuition.

Listen to the voice of Conscience, and let not the noise of Ego eclipse the Silent voice of the heart.

Tap higher power and faculties within, through the disciplines of Yoga.

The internal urges for 'Sat-Chit-Anand' Seeks externally, Corresponding values, Satyam, Shivam, and Sundaram.

Thus life is a law unto itself and fulfils the purpose, through Series of trials and errors, experience and understanding.

All our knowledge is still a drop in the ocean.

Little of science takes man away from God, while more of it brings nearer.

Truth is the True value of life and Truth always Triumphs ; 'Satyameva Jayathe'

'Love Thy neighbour as Thy Self and do unto others what you would do for thee'.

When Love manifests, Ego Sinks ; Man in Love is Spontaneously good, what artificial disciplines Cannot reach.

Love Conquers, where knowledge and power fail. Mother is the nucleus of the home and Controls the masculine powers round her, of power,



knowledge, Strength and Ego, by her Sil  
power of Love; Patience and endurance.

Philosophers Searching for whole life, Come b  
to declare that Love is the liberating factor  
of life; which is every one's experience  
enlightened moments of life.

Sex, when Springs from depths of love is Sublim  
Nature's bait to fulfill the purpose.

Marriage is a Sacrament, a Sacred bond and  
Beloved is a Divine gift in Sacred Trust.

Children are the glory of Home; the promi  
future of Evolution.

Beauty ennobles and elevates life; A Thing  
**Beauty is a joy for ever'.**

Music is the food for soul, and a way of liberat  
Musical melodies mellows man.

Fine arts are Divine gifts, a Source of joy  
all.

*"Om, Asathoma Sadgamaya,  
'Thamasoma Jyothirgamaya,  
Mruthyoma Amruthangamaya'".*

**Lead me,**

From Weakness of life, to the 'Strength of  
Spirit', From darkness of ignorance, to  
'Light of wisdom'. From the cycle of life  
Death, to the 'Bliss immortal'.

## The Art of living :

Life is a School for Soul, and Nature a Rich laboratory.

Every experience has a Rich lesson in life, and every blow on the anvil of life, mends the Conduct of man.

Man's Character is built on tears of life, and the temple of life is built on the bricks of Suffering.

'Sweet are the uses of adversity,' many a failure has a Blessing in disguise.

The Cosmic laws are ever Benevolent, and moulds man both directly and indiretly, positively and negatively.

Nothing is in vain in the economy of Cosmic purpose.

From Cosmic angle, every thing is perfect as it is, at any given moment, but it looks chaos for the Superficial look.

The law of Compensation is ever in operation, and Cosmic Scales of justice are Set in Balance.

Man proposes, but God disposes; all our Blue-prints are set at Naught.

Be Calm and Composed and take things easy. Golden mean is the best way of life; avoid extremes, be balanced, choose the middle path.

Patience and perseverance are the Cardinal virtues of life.

Self Restraint Restores Soverignty over Nature.

Contentment is the key to happiness, and adopt to the wise formula of 'Simple living and high Thinking'.

Our needs are few ; but our wants are many : th  
 is enough for our needs, but not for our gre  
 Have enough for the body to hold the mind a  
 enough for the mind to unfold the Spirit.

A penny Saved is a penny earned, dont Squan  
 Time, Energy and Money on fleeting pleasur  
 pomp and Show.

Spend wisely according to your purse, and plan wis  
 with provisions for the future.

Time is precious, a moment lost is never regain  
 'Procrastination is the thief of time', make b  
 use of every moment of life.

'Idle mind is the devil's Workshop; Blessed is he w  
 hath found his labour in tune with his nature  
 Honesty and Integrity always holds man in go  
 Stead.

Pretence and hypocrisy is Soon Exposed and reac  
 with added vehemence.

'You can fool Same people All time, all people So  
 time, and not all people all time'.

With Sympathetic understanding, be kind, affection  
 Give wide margin for human weaknesses and forg  
 and forget human foibles.

Be liberal and flexible; life is a Compromise with  
 and take.

Strech your helping hand to the needy and to  
 unfortunate.

Dont be petty, mean, selfish and jealous; mark, w  
 Character is lost, everything is lost.

Man creates his own hell out of anger, ha  
 jealousy and Suspicion.



Man creates his own heaven out of love, affection,  
Kindness and Sympathy.

The effect of these positive and negative emotions  
are obvious to one's own experience.

Get over the craze for power and greed for money.  
Never be a Shadow of another man in cheap imitation.

Never loose your Individuality and creativity.

Be Sportive, chivalrous and magnanimous and hold  
your head in honour and dignity.

Give more than you take ; give your best to Society.  
Be Concious of your duties before Rights ; and  
Right means before its ends.

Life is an adventure towards Truth, and **'Heros tread  
on Razor's edge'**.

Switch on your mental energies from material  
conflicts to work out higher aspirations of life,  
in the nobler Realms of Thought, Beauty and  
Spirit than Cut each other in ignoble Strife.

Nature holds a Standing invitation for man to  
develop his aesthetic sense and enjoy more  
enduring and elevating joys in Her non-Competitive Realms of Beauty.

Good books are our eternal Companions, they  
enlighten and ennoble our life.

Good friends are great assets of life ; they Share  
our Sorrows and double our joys.

With **'Satsangha'**, build your spiritual kinship and  
exchange intimate feelings.

Pure, simple, Satvic food is the key to the health of  
man, in body, mind and Spirit.

With ten minutes of meditation, be lively all day.

With deep Rythmic breathing, purify blood,  
ensure long life.

Fast once a week, to Rejuvenate the body.

Observe Silence once a week to invigorate the mind.

**'Faith transcends Reason', 'Faith moves mountains'**

**'More things are wrought by prayer than this world  
dreams of'.**

With faith and prayer, Seek Shelter and Sojourn  
in the Supreme and feel Self abundant.

Feed on Love, Rest on Faith, and Muse on Hope.

## 5. **The Conduct of Social life.**

Diversity is law of Nature ; variety is Spice of life.

Recognise diversity and Seek harmony in diversity.

**'Work is worship', work with dedication.**

Never miss to pay thanks and gratitude to your  
Benefactors of life.

Be an eternal Student of life ; there is much to learn.

True Humility is Self-dignity indeed.

Social Relationship is the mirror that Reflects your  
petty self.

In your reaction and response to others, be a witness  
unto your self, with eternal vigilance watch  
the motivations of the Ego in Split-Second.

Catch the Subtle thief, expose its Secrecy  
Subtlety and with such Repeated exercises  
**'Self-Culture'**, the Ego soon loses its strength  
and ashamed, withdraws.

Disown 'I', that illusion of illusions, for this  
magic twist in man's attitude ; takes him to  
unknown heights of peace and joy.

### 3. Destiny Discerned

#### Human Evolution :

All life cycles follow the same Cosmic pattern of Emergence, Resurgence and Submergence.

All life, be it cell, man, planet, Solar System or Universe, all have to fade away in time.

No life is permanent, nor is death Real, for, every thing is transformation from one form to another form one State to another.

In man, it is birth, growth and decay for the body ; entrance, elevation and exit for the Soul.

There is no death in the Real sense, either for the body, or for the Soul, for, both are immortal Cosmic Consituents.

The body on death, decomposes and merges in five primary elements.

The Soul escapes the body, with psychic Centre tagged on to it, and awaits for a new vehicle through a new parentage.

The Soul is the pilgrim in this Spiritual journey and evolves learning and experiencing, mending, and moulding from life to life.

Death is only an 'Interval' for the Soul, between this life and the next.

It is Soul that is Evolving, body is only the vehicle of the Soul.

The Biological and psychological Evolutions are only outward expressions of the Spiritual Evolution.



Nature has gifted this Biological mechanism for Soul, after perfecting it in millions of years of Evolution, equipping it with all necessary powers and faculties for Soul's full Self-expression.

Nature has fulfilled its physical phase in inorganic, the vital Phase in the organic and Culminated in the mental phase in man.

Man has to evolve further in moral and Spiritual phases and attain '**Self-Realisation**' his design goal in Spiritual Evolution.

Nature has thrown in advance vanguards and runners, as Saints, Mystics and Yogis as models to guide the general.

They have left their foot prints on the Spiritual time for others to follow.

The Study of Evolution make man wise by revealing the purpose and meaning of life.

By Studying the trends of the past, the future trends are Revealed, for, past, present and future are linked in one Continuous chain of cause-effect Relation.

By deep Study of Evolutionary urges and actions, expressed in '**Time-Spirit**,' we can understand the plan and design set in the '**Cosmic print**,' and adopt accordingly.

The Creative man, with his Creative Spiritual grip initiative from Nature and Consciousness, can accelerate the human evolution.

With the advent of Rational and discriminating faculty in man, is man Released from Nature's instinctive direction, and has choice and freedom of action.

With this newly won freedom, man is morally Responsible for all his actions and the law of Karma binds him.

‘Man is the architect of his own Destiny,’ he can make or mar himself.

Though the effect is inexorable; the Cause is in his own hands.

He has to chistle his own life, mould his own conduct and carve his own future.

With freedom of action to man, Evolution takes two parallel directions, the Individual and the general.

The creative Individual by intensity of quest and effort, can Surpass others and go far ahead. Time is only a Relative factor in the hands of the creative Spirit.

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### **The Historical Perspective :**

We have to take a new vision of history, a new perspective, a new dimension, embracing the Comprehensive Integral vision of the history of life as a whole, from its primordial beginnings, an unbroken Continuity of life urges and aspirations, struggling to fulfill in the historic process and expressing in ‘Time-Spirit.’

We have to feel the life current in its relentless flow towards the Human Destiny,’ with a goal and a purpose, Set in the Evolutionary process. History make men wise, the Study of history of life as a whole, from protozoa to an evolved genius

in man provides a broad and wide perspective to the Struggles and aspirations of man, a new meaning and Significance

### 3. The New Vistas on Man's Horizon :

The New vistas in man's horizon points to a new future and a new age, a new Revolution in man's outlook and attitude, with a new meaning and purpose of life.

Will man Respond to the call of Destiny, take a new Step in human Evolution, and emerge to a new order and meet the moral challenge of Life. ?

**One World or None, 'Adopt or Perish', 'Peace and prosperity is indivisible'**

Peace and plenty or suicidal destruction through atomic war, is the clear choice and Challenge before mankind.

It is a challenge to the world leaders and Statesmen, Scientists, thinkers. Artists and Humanists, nay to the entire elite of mankind.

With the advent of atomic energy for Reconstruction, soon, man will have flying houses, and jet liners, Carrying thousand persons at a time with a 'Supersonic Speed of thousand miles per hour, reducing distances of continents in hours.

With atomic energy man can Smash mountains, seas, oases, deserts, exploit oceans and harness Solar energy.



With an improved network of world wide television, broadcast from a Satellite, Suspended in space, man can perceive all important events of the world, in moments on his own table.

The books and knowledge of nations and Races, will Soon mingle in all Sorts of Cultural-exchanges. and with all these factors; the world will be Shrunk and Reduced to the Status of a Cosmopoliton city.

Man's tedious labour will be Replaced by new gadgets and his working hours will be very much reduced with more leisure to workout higher aspirations of life, and enjoy more enduring and elevating joys, in the higher Realms of Thought, Beauty and Spirit.

We have to adopt to the wise formula of '**Simple living and high thinking**', Switch on to higher Realm of Spirit, grip true Values and true purpose of life, than cut each other in ignoble Strife.

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## **Ideological Intergation.**

**The New world order :**

We have to sink our differences, Resolve our ideological conflicts, evolve a '**Rational Synthesis** and a '**New Integration**', change our outlooks and attitudes; politics and economics ; ways and

means, and effect a dramatic transformation before it is too late.

Man has posed the dialectics of dualities as conflict of opposites, while they are Complementary poles.

Where is any conflict between Science and Religion; Masculine and Feminine ethics; Social Justice and Individual freedom; State and Individualism.

They are **'Two sides of the Same Coin; two aspects of the Same life;** but we pose them as opposites and emphasise one at the cost of the other.

A proper Integration has to be evolved, acknowledging their beneficial roles and purposes for general good.

They help to maintain Balance with checks and Counter checks as against one sided extremes.

The diverse Roles and functions in life are mutually complementary and contributory for the general progress of Society.

The **'Ideological pendulum'** is struggling to achieve the delicate balance between the opposing poles. Swinging from one end to another each dominating one aspect at the cost of the other, reacting and thus alternating.

Science like Microscope is meant for detailed analytical Study of the particulars.

**"Science explains only "How" of a Phenomenon not "why" of "it".**

Religion like Telescope is a Revelation of the general, a whole view, a comprehensive Intuition, without details.

Where is any conflict between Microscope and Telescope, Head and Heart, Rational and Emotional ; Father's Role and Mother's Role in life ?

We fail to understand the harmonious and complementary play of diverse functions of the opposing poles.

Only when we see life as a whole, beneficial Role of dualities will be clear.



#### Present World Situation :

This is age of Commerce and advertisement with money as sole Criterion of Social Status.

**Where Commerce enters ; Virtue Sinks**

A Camel can pass through the eye of a needle  
but not the Rich man the gates of Heaven'  
Shun the greed for money, and Cease to worship  
at the feet of the 'Mammon',

This is age of Science and Reason, with Egotistic pride, projecting at every Step.

'Half-knowledge is dangerous', Pettymen dwell in  
the dark cell of their own Self-Conceit',

Take lessons in Esoteric wisdom for higher knowledge and broad outlook on life.

Unlearn many things and eliminate what is false.  
Man Should evolve a Congenial Social environment  
with a good 'Creative Education,' necessary  
to evolve a new men and a new world.



Like 'good Seed in a good Soil,' a proper Social environment is necessary for the full flowering of the '**Human personality**' with a creative scope for **Full Self-expression**.

Every college should introduce a special Course in '**Esoteric wisdom**' to educate the man in the values, the purpose and meaning of life.

Every man Should undergo a Special course in '**Social ethics**', to develop a broad outlook and attitude to life, to be a fit citizen of '**Humanity**'

Man should not entertain all sorts of gadgets and complicate Individual life and make life more and more complicated with never ending Complexities.

The technological inventions should be properly utilised for general progress and new discoveries.

Man with his limited knowledge, should not disturb '**Nature's Balance**' and invite new complications and more troubles.

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### **The Call of Destiny :**

With a grand vista before man, the Spirit of Man should soar high in to horizon to pluck the **Moon**, than set his eyes on the '**Caracaras on earth**'.

**Why dig a mountain to unearth a mouse" ?**

The human energies are wasted in wrong channels for petty things.

Man should evolve a universal Cosmic outlook and attitude on life, with a cosmic vision and set his interests and energies, in the new avenues, in the Universals.

Man should contact new cultures and new worlds in far off spaces, and establish new links in the cosmos, Man should feel the whole world as **One Integra unit**” **One family** “**A Human city in the cosmic Empire**”

Man should be a sacrifice for the advent of the “**Superman**,” and the spirit of man should not brook the tyranny of ignorance.

Man should draw energy directly from within, from the cosmic potential-“**Kundalini Shakthi**”, get over the need for, food, avoid so much of dirt and filth, purify his body as **Temple the Soul**, and **Strike new mutations for Creative Generations**.

Man with Masculine vigour, Creative Spirit and Surging life, give a new and worthy direction to his time and energies.

With new Faith in Himself, with Courage and self-Confidence, Man Should take great Strides in Human Evolution.

We have to effect a **Dharmic Revolution**, evolve a new world order based on “**Dharmic Socialism**” and Respond to the “**Call of Destiny**.”

# *Individual and Society*

The Individual and society are mutually interdependent and Complimentary for betterment of both, "*Like a good seed in a good soil*"

The Individual evolves in society and society evolves through the contributions of creative Individuals.

The development of individual and society has to be tackled simultaneously on parallel lines.

We have to evolve a congenial social environment for full flowering of the human personality for free self-expression of creative spirit.

How can any nation hold its head in honour and Dignity before the comity of nations if its Individuals are bereft of cultural character, duties and responsibilities, discipline and self-restraint?

*"When nations character is lost everything is lost"*

So, the social and moral education assumes importance in training and educating the Individual from boyhood to maturehood.



Father's enforcement of discipline, emphasising Dharma, and Mother's loving care radiating affection and sub conscious influence, are equally important in the home life for the healthy growth of children.

They have to be properly educated in schools and colleges with regard to social and moral ethics, and true values of life.

State should Harness all modern means of propaganda, Radio, Cinemas, books and magazines, News papers, and public lectures to impart and emphasise civic sense, the moral and social duties and obligations to society.

The temples of learning should be free from the Vitiating influence of party and power politics, and cheap political agitators, should be kept out of this sacred atmosphere, and should not be allowed to exploit the students for their own personal and party ends.

Every Individual has a sacred duty and the moral responsibility to preserve peace and Harmony in social life.

Every Individual is an equal partner in the '*Collective Karma*' of a nation, and every one has to pay his own prize for the moral violations in the collective life of the nation.

'Dharma' has to be preserved in every possible way, by every possible means; by the efforts of everyone to the best of his ability. For Dharma protects those who preserve it.

*"Dharmo Rakshathi Rakshitaha"*

Every town should form a '*Dharmic Samiti*' to protect Dharma by the collective efforts of responsible citizens in co-operation with the authorities of the state.

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Avoid both extremes of stupid democracy on the one hand and Naked dictatorship on the other.  
No Rigid political dogma suits the dynamic and evolving conditions and contexts.

All political ideologies are outdated with their political jargons and empty slogans.

Avoid both extremes of materialistic values and sensate indulgence, with its never-ending complexities of life and the ascetic extremes denying all beautiful, fine things of life and happy good things of life.

Evolve a non-party state based on 'Dharma' with a non-doctrinaire, Pragmatic approach with dynamic discretion suited to the changing conditions and contexts.

Awake to the gravity of the situation, the moral, social and economic crisis and act before it is too late.

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# *World Peace, Progress and Prosperity*

It is high time that every thinking man and woman in the world assert for **'One World'—A World Federation,—'A World Government.'**

It is an **'Evolutionary urge,'** an **'Historic Necessity,'** the demand of the **'Time-Spirit,'** and the call of **'Human Destiny',**

Next war means, **'duicidal end'** of man's culture and civilisation, where there will be neither the victor nor the vanquished, but an atomic dustbin.

Some one amongst the top leaders, in a fit of emotion may provoke a nuclear war and gamble with the destinies of mankind.

The whole Humanity has to be in anxious moments under the mercy of these few individuals.

At this critical juncture in human history, we cannot afford to take risks with adventures in **'Brinkmanship'.**

Nation States with absolute political Sovereignty, is dangerous and **'Outdated'** at the present context.

There is an urgent need for a **'World Federation',** with a world government, with five or Six Sub-federations.

The present U. N. O. may act as a provisional world government, till a new constitution for **'A World Republic',** is evolved.



Every nation has to send a new Representative to the new U. N. O. apart from the official one, a humanitarian with a world outlook, to Study and act independently in the wider interest of Humanity as a whole, with freedom of Conscience.

Every nation has to surrender its 'Nuclear weapons, foreign policy, defence and Communications' to the world government, retaining full cultural autonomy and all other factors.

A neutral buffer zone between nations have to be created and governed by 'World Peace Forces'.

Nations have to disband their armies, and military expenditure thus saved has to be diverted to national Reconstruction.

Affluent nation have to contribute a quarter of their Savings to an 'International Pool' to help under developed Countries.

Creative individuals have to contribute their 'Original ideas' for the betterment of Humanity and an organisation to Receive the same to be established.

'Many a gem is hidden in the depths of ocean, many a flower loses its fragrance in the dust of air'.

Many brilliant thinkers and Artists have to be lost away without proper opportunities for 'Self Expression', due to financial and other difficulties.

A world Bureau of public information and cultural exchange, a clearing house for creative ideas, has to be established with its branches, in all key cities of the world.

After proper Scrutiny, useful ideas and Suggestions, and works of creative art, has to be published and utilised.

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## THE IDEAL STATE OF LIFE.—

“ S A D G U R U ”

*ahmanandam Paramasukadam Kevalam Vignana*  
*Moorthym*  
*vandwa theetham Gagana Sadrusham Tatwa-*  
*masyadi Laksham*  
*ekam Nityam Vimalamachanam Sarvadhee*  
*Sakshibutham*  
*ava theetham Thriguna Rahitham Sadgurum*  
*twam Namami*

“ S H A N T H I M A N T R A ”

*Om Sarvethra Sukanassanthu*  
*Sarve Santhu Niramaya*  
*Sarve Bhadrani Pashyanthu*  
*Ma kaschi dukha mapnayat*  
*Om Sarvesham swasti Bhavathu*  
*Om Sarvesham Shanthi Bhavathu*  
*Om Sarvesham Purnam Bhavathu*  
*Om Shanthi-Om Shanthi Om Shanthi*

## THE COSMIC TRINITY

<i>Purusha</i>	<i>Paramatman</i>	<i>Prakrithi</i>
<b>Cosmic Soul</b>	<b>Supreme Divinity</b>	<b>Cosmic Ener</b>
Masculine	Neuter	Feminine
Finite		Infinite
Negative	Neutral Zero	Positive
Individual	Witness	Universal
Ego-creative spirit		Love
Separating	Integrating	Uniting
Rational		Emotional
Science	Harmonising	Religion
Intellect		Intuition
Head	Balancing	Heart
Enquiring		Believing
Doubt	Unifying	Faith
Analytical		Synthetic
Microcosm		Macrecosm
Microscopic		Telescopic
Quality		Quantity
<i>The Father</i> <i>Principle of the</i> <i>Universe</i> <b>“DHARMA”</b>	<i>The Child</i> <i>Principle of the</i> <i>Universe</i> <b>“SATYA”</b>	<i>The Mother</i> <i>Principle of the</i> <i>Universe</i> <b>“PREMA”</b>

This whole universal manifestation is the outcome of the Cosmic Romance between the two parent principles of the Universal—Purusha and Prakrithi—a Cosmic while paramatman, the Supreme Divinity, at the same time enjoys the Cosmic sport as witness as “Sakshi” — mere presence acts as the “Cosmic umpire”. All Life is “Bipolar”, set in ‘Dual Nature’, with opposite, but Complementary poles of Life.

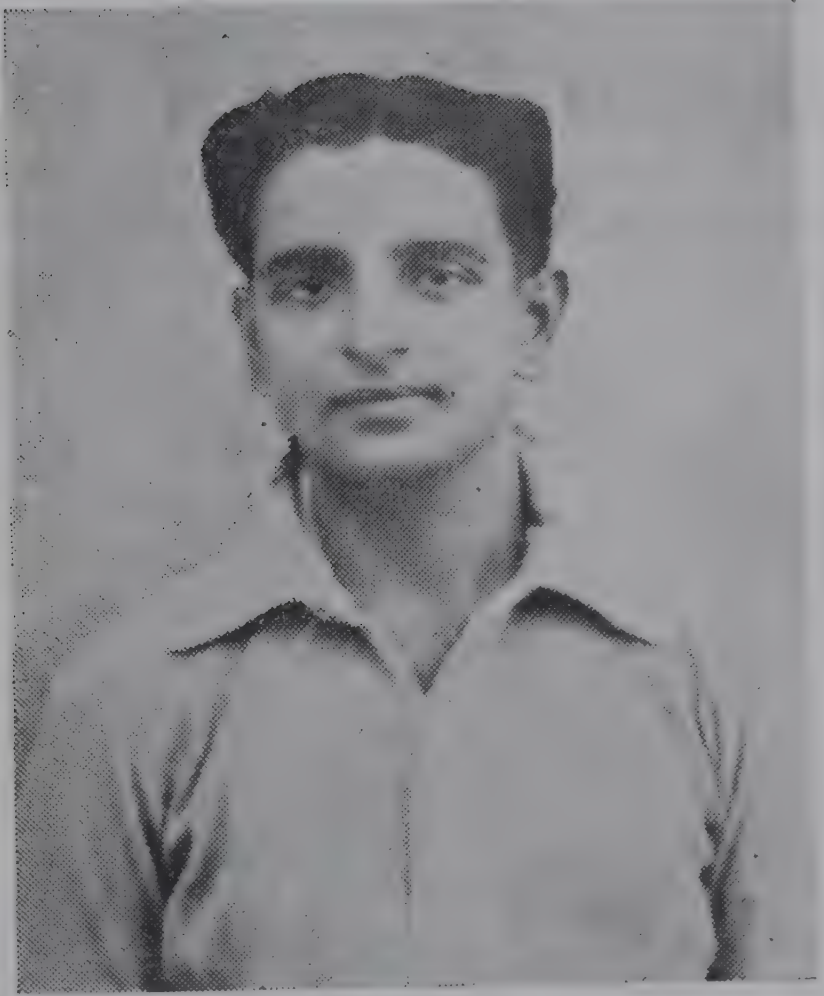




# Cosmic Vision

*(Dedicated to Man's Quest for Truth)*

S. Subramanya Iyer



*Author in his Thirties.*

# I. THE CONSTITUTION OF THE COSMOS

## “ *Brahmavidya* ”

1. On screen of time - space, veiled by subject-object relativity unfolds the cosmic drama.
2. Purusha and prakrithi are the players, Divinity holds the invisible strings of direction.
3. Cosmic play is enacted in a series of cosmic cycles, and each cycle takes trillions of years.
4. The cosmic evolution is cyclic in form, but spiral in content, for, there is qualitative elevation.
5. The cosmic play alternates with rest and activity and at rest, cosmos is held potential in Divinity.
6. On awakening emerges the primordial vibration of 'OM', the first manifestation in spiritual essence.
7. From it spring the cosmic actors to active state, and with the urge for self-expression, begins the cosmic sport.



8. The cosmic players are of opposite poles. Divinity is the bond that holds them in integral balance.
9. Divinity does not participate in the sport but remains a witness and detached from the result, enjoys the play.
10. Divinity by magnetic presence, draws the opposite poles to each other and as umpire regulates the play.
11. Cosmos is an integral balance of 'Trinity of polarity', - the negative, positive and neutral principles.
12. The trinity are Purusha, Prakrithi and Parama-Atman, - the cosmic Soul, the cosmic Energy and the cosmic Law.
13. Purusha is masculine, negative, individual, finite, evolving principle of the universe.
14. Prakrithi is feminine, positive, universal, finite, receptive principle of the universe.
15. Purusha with separatist tendency persists in individuality and prakrithi strives for universality.
16. Divinity balances the opposing poles and maintains both individuality and universality.

7. This balancing and integrating principle is Paramatman in the universal and Atman in the individual.
8. Purusha is the creative spirit, and with creative urge for freedom is evolving.
9. Prakrithi is the unifying principle of the universe and as receptacle is the field of action.
10. Purusha is mutable and relative and striving to regain the original state of Bliss.
11. Prakrithi is dynamic and changing and striving to regain the original equilibrium.
12. Divinity is the neutral 'Zero' principle, 'One ultimate Reality' - eternal, immutable and independent.
13. Purusha and Prakrithi are the finite and infinite aspects of Divinity, projected as opposite poles for sport.
14. Divinity on manifestation diversifies into this universe and in this universal aspect, It is Brahman.
15. Divinity has three states - Static, potential and active - Swarat, Samrat and Virat.

26. First is 'Nirguna Brahman', that transcends quality and quantity, name and form, time and space.
27. Second is 'Akshara Brahman', the all pervading spirit field of potentiality - the cosmic reservoir.
28. Third is 'Virat Brahman', in active transformation, unfolding the blue print of 'Akshara' on time - space screen.
29. The whole cosmic play is set in a spiritual blue print and projected on the mental and Physical planes.
30. The Spiritual content of Divinity remains half static and manifests half dynamic, balancing each other.
31. Of the dynamic half, part rests as potential and part manifests as active, balancing each other.
32. Divinity is both unmanifest and manifest; the impersonal and the personal blend in one.
33. Divinity is omnipresent, pervades all the three states and can be realised both impersonally and personally.
34. Divinity can be realised as an impersonal principal, rationally through analysis, synthesis and intuition.



5. Divinity can be realised as supreme Being, emotionally through faith, devotion and love.
6. In the beginning of the cosmic cycle, the cosmic soul sacrifices itself to become billions of individual souls.
7. Adi purusha does '*Adiyagna*' and Initiates the spirit of sacrifice for the purpose of spiritual evolution.
8. The cosmic soul evolves through the individual souls, experiencing differently, in different ways and means.
9. In the beginning '*Moola prakrithi*' constituted of three gunas-satwa, rajas, and tamas rests in equilibrium.
10. On first disturbance, the three gunas strive to express distinctively in three planes, - spiritual, psychic and physical.
11. Prakrithi true to her nature expands in vibration from subtler to grosser forms of energy.
12. The different forms of energy are interconvertible from one form to another and from one plane to another.

43. The subtler the plane, the greater is the concentration of energy and greater is its power, wisdom and joy.
44. The billions of souls enveloped in the vehicle of prakrithi interact in different permutations and combinations.
45. The finite souls are charged with infinite potentialities and infinite prakrithi imbibes finite tendencies.
46. All life is 'finite-infinite' set in dual nature expressing both individuality and universality.
47. Out of this cosmic sport emerges this universe with its diverse manifestations with all its rich variety.
48. This universe we perceive in all its diversity is only an evolutionary stage in our cosmic cycle.
49. It is in intense state of flux, in modification of continuity, yet Divinity holds it in integral balance.
50. This universe is cosmos at the base, for there is order, balance, rhythm and harmony in the universe as a whole.
51. There is causal relation in all manifestations and science behind all phenomena-physical, psychic or spiritual.

Mysteries and miracles are the attributes of man's relative ignorance of the higher laws.

Man is continuously unfolding many secrets of nature, still mysteries remain to remind the Divine.

This universe is a many dimensional continuum, the time-space dimension reveals only the physical nature.

It's true nature includes the mental, moral and spiritual dimensions that reveal the purpose and meaning of life.

All operations in different dimensions are only a means to the spiritual purpose of evolution.

This whole universe is one common wealth corporate existence and all life is mutually interwoven and interrelated.

All life, our own earth, moon, planets, sun, stars and stellar systems, all have to fade away in time.

No life is permanent nor is death real, all life is in continuous transformation in working out the cosmic purpose.

All life is a sacrifice to the cosmic cause, all are parts of the cosmic life, "Brahman is the only Reality".



# THE CONSTITUTION OF THE SELF

## *“ Atma Vidya ”*

1. Know thyself, self knowledge is the beginning of wisdom, knowing which all else is known.
2. Man is a microcosm, a cell in the universal life, constituted on the same pattern and on the same principles.
3. Man is potentially Divine and has all the powers and faculties for the supreme state of life.
4. Man is a trinity of individual soul, particularised prakrithi and Atman set in integral balance.
5. Prakrithi manifests in three planes - spiritual, psychic and physical, holding the soul in spirit, mind and body.
6. The three planes are manned by three types of energy - ichhashakthi, gnana shakthi and karm shakthi.

They are meant for different functions of volition, cognition and action, - the motive, thought and action.

The soul in interaction with prakrithi imbibes qualitative tendencies - satvic, rajasic and tamasic.

Every individual is a complex of these three gunas, in different permutations and combinations.

In every individual any one quality dominates the other two according to his inherent nature.

The soul carries in its psychic centre all its past vasanas and samskaras in a complex of gunas.

Man's 'Swabhava' propels through his life urges and responds to various external stimuli.

Man can acquire new values, act righteously and increase his satvic content.

The soul manifests in three layers of consciousness-the waking conscious, subconscious and unconscious.

They are the three states of jagrat, swapna and sushupthi tuned to *viswa*, *tejasa* and *prajna* respectively.

16. They are set for factual knowledge, discriminative wisdom and cosmic consciousness gnana, vignana and prajnana.
17. It is superficial 'I' in the waking conscious identifying with the body and its physical and vital urges.
18. It is subtle 'Ego' in the subconscious, identifying with the mind, and its egotistic and rajasic urges.
19. It is creative spirit in the unconscious, identifying with the spirit and its spiritual aspirations.
20. The soul functions with three faculties-analytical, synthetic and intuitive in the three planes respectively.
21. It functions with senses, psychic centre, and spiritual centre as respective instruments of perception.
22. Our senses carry only a partial capacity of the faculty centre, specialised and set on a limited range.
23. The full capacities of senses remain dormant at the centre and can be evoked by yoga disciplines.



The senses are meant to gather data of the particulars and negotiate with the objective environment.

The pancha tanmatras through panchendriyas negotiates with the pancha buthas in the external.

By controlling the five elemental centres within, we can master the five primary elements in the external.

Our senses like the microscope is set on a limited range for detailed analytical study of the particulars.

Our spiritual vision like the telescope is set on an universal range for cosmic comprehension.

Our synthetic faculty correlates the sensory data, draws inferences and formulates ideas and concepts.

Our analytical and synthetic faculties together constitute our objective mind for study of life around us.

Our psychic centre is the seat of 'Extra sensory perception', a receiving and a transmitting station for thought forces.

Evoking this centre through yogic disciplines, we can tap extraordinary psychic powers and faculties.

33. We carry our entire past vasanas and samskaras as impressions in a store house of psychology 'Chitta'.
34. It is our memory centre, the instinctive mind that directs all our involuntary functions of life.
35. 'Buddhi' is our higher mind, the rational and discriminating faculty in link with both subjective and objective life.
36. In calm impersonal moods through meditation and contemplation, we can tune our 'Buddhi' to 'cosmic consciousness'.
37. Rationality in man can perceive the corresponding rationality in the universe, the nature of cosmic operation.
38. 'Buddhi' can perceive the 'Rational Beauty' in the universe in all its order, balance, rhythm and harmony.
39. 'Buddhi' can act as a witness unto ourselves and watch the working of the lower mind and its impulses.
40. Our intuitive faculty in the unconscious is the source of truth and is in link with the cosmic consciousness.

1. Here is our 'Voice of Conscience', the true guide, an intuitive flash from the unconscious.

Our spiritual centre is the seat of 'Supra Sensory perceptions', the receiving and transmitting station for spiritual forces.

Here is our spiritual vision, the 'Yogic prajna', with which one can perceive the whole cosmos 'Viswarupa Darsana'.

By evoking our spiritual centre through yoga, we can attain supranormal powers and faculties.

In normal man these higher centres are dormant and unconscious, but they are illumined in the yogi.

Man has the highest prakrithi centre within- 'Mahat', the spirit field of potentiality - the cosmic reservoir.

This is our cosmic centre for power, wisdom and Bliss. the potential base for the state of 'Sat-Chit-Aanand'

Man has higher powers set in autonomous centres - the 'yogic chakras', evoking which one can control external forces.



49. Of them 'Sahasrara' - the thousand petal lotus is supreme and it is like the thousand valve of the 'Cosmic Radio'.
50. 'Shabada' - Sound energy projects from the subtle to the gross, and again sinks back from the gross to the subtle.
51. Exercising root rhythmic sounds effectively, we can evoke respective cosmic centres within.
52. We can attain 'Mantra Siddhis' through 'Japa' the concentrated rhythmic repetition of 'Mantras'.
53. We have five layers of subtle bodies - 'pancha koshas', interwoven and enveloped in to one another.
54. They are Annamaya, Pranamaya, Manomaya, Vignanamaya and Anandamaya, the evolutionary ladder set within.
55. They are the physical, vital, mental, moral and spiritual respectively with corresponding life urges.
56. The different life urges vary from man to man according to his 'personality complex', expressed in the values of life.
57. Man has to integrate the different life urges to balance and harmony and evolve an Integrated personality.

3. Heart is our emotional centre where 'love'-spiritual affinity and the sense of 'faith' are set.
4. Faith is our intuitive sense that transcends reason and the power in itself, focussing our will to a single point.
5. Finally man has to integrate his reason with emotion, his creative spirit with love as complementary poles of life.

### 3. THE COSMIC LEGISLATOR

*(The light of Dharma)*

1. Dharma is the supreme principle of Divinity, the eternal law of life, that governs this universe.
2. Dharma upholds and maintains order, balance, rhythm and harmony in the universe.
3. Dharma is the cosmic legislator, the law of

Karma is the cosmic executor, that renders cosmic justice.

4. Dharma is the balancing and integrating principle, harmonising and unifying principle of the universe.
5. Dharma embraces what is truth, what is just, what is good and what is beautiful, all in one.
6. Dharma directs the cosmic evolution and all are bound by Dharma and the law of Karma.
7. Dharma is the Divine path, the supreme shelter, the cosmic anchorage, holding which one can cross the ocean of Samsara.



8. Dharmic direction abides in every one as the 'Voice of Conscience' and reveals itself when motive is pure.
9. Dharma is an impersonal principle for cosmic cause where individual identifies with the universal.
10. Dharma expresses itself in the spirit of yagna, thyaga and prema in spontaneous action.
11. Dharma integrates the microcosm with the macrocosm, particular with the general and part with the whole.
12. Dharma is universal in outlook ever free and fearless, for death loses its threat and narrow meaning.
3. Dharma is not a dogma or code of conduct, creed or concept, but a broad guide to action.
4. Dharma is not an invention but a discovery by the sages, in cosmic comprehension of the moral law.
5. Dharma is the Religion of Religions, the 'Universal Religion'; the Science of Sciences, the 'Super Science'.
6. Dharma is the art of living in tune with the science of life and the true guide to action.

17. Dharma Shastras formulate the fundamental principle in applied forms for Social life.
18. Dharma is the dynamic discretion of a given problem in a given place, time and condition in tune with one's conscience.
19. Dharmic approach is free and flexible, for human spirit cannot be imprisoned in a set form of action.
20. Dharma judges each situation on its own merits and adopts to necessary mode of action-sama, dana, bheda or danda.
21. Dharma perceives with sympathetic understanding different levels, states and stages in human evolution.
22. Dharmic sense is compassionate and magnanimous and allows big margin for human weaknesses.
23. Dharma is non-coercion of others in motive, thought and action but also resistance to evil in all forms.
24. Dharma cognises wide diversity and rich variety in nature as complimentary parts of the harmonious whole.

5. Dharma cognises variation in powers, faculties and temperaments in human nature as mutually beneficiary.
6. Dharma cognises harmony in diversity, beauty in variety and integrates the opposites.
7. Dharma is the balance between the extremes, balance between the opposites, a middle path.
8. Dharma is the centre of gravity and every act of Dharma contributes for universal balance and peace.
9. Dharmic principles are true for all times, eternal and impersonal and hence it is 'Sanathana'
10. Dharmic forms need adoption in tune with the 'time-spirit', 'yuga Dharma' to suit the changing conditions.
11. Dharma integrates science and religion, intellect and intuition, individual and collective.
12. Dharma integrates the individuality and love, self dignity and humility, rights and duties.
13. Dharma integrates the physical, vital, mental, moral, aesthetic and spiritual aspects of life.
14. Dharma limits the physical needs and vital urges as only a means to the spiritual end.



35. Dharma avoids both materialistic extreme and the ascetic extreme and enjoins the golden mean.
36. Dharma bridges the different aspects of Social life - individual, family, professional, national and international.
37. Dharma cognises swadharma based on swabhava, one's function according to one's ability, capacity and temperament.
38. Dharma cognises different paths to spirituality- Gnana, Bakthi, Karma and Yoga as suited to different types.
39. Dharma enjoins each to follow one's own path suited to one's inherent nature and attitude to life.
40. Dharma perceives that individual can contribute his best to society only in tune with his nature.
41. Dharma cognises individual as sovereign in spiritual aspect of life and free to evolve in his own way.
42. Dharma cognises natural classes inherent in society according to their gunas-satvic, rajasic or tamasic.
43. Dharma cognises different natural stages of life as necessary steps for steady growth of spirituality.

Dharma enjoins the spirit of Yagna and the spirit of tolerance as the key note of Dharmic living.

Dharma calls for the restraint of negative emotions of anger, envy, hatred and jealousy for one's own peace.

Dharma calls for exercise of positive emotions of love, affection and sympathy for one's own happiness.

Dharma calls for harmonious development of body, mind and spirit for integral health of the personality.

Dharma cognises the qualitative nature of the diet - satvic, rajasic and tamasic and prescribes to suit one's function.

Dharma cognises individual freedom and social justice as mutually complementary and reciprocal.

Dharmic state cognises the unique role of the creative individual and his contribution for general progress.

Dharmic state organises a congenial social environment for full flowering of man in free self-expression.

52. Dharmic state plans and implements economic and social justice to all its citizens and ensure social harmony.
53. Dharma invests everyone with a collective responsibility for preservation of Dharma in social life.
54. Dharma is a love approach to life, based on truth and justice, with an universal outlook seeking the good of all.
55. Dharma bears testimony in the records of history, the final decline of evil and triumph of 'Truth'.
56. Knowing the nature of fire we don't, thrust our hands and burn, knowing higher laws, we don't violate to our peril.
57. Understanding of Dharma and the law of karma in their full significance is the crux of the whole human problem.
58. Violating Dharma great empires have perished, great civilisations have sunk and brute power is humiliated in the end.
59. Let Dharmic ideals pervade our social consciousness and be enshrined in the hearts and will of the people.
60. Let Dharma be our guide, our path, our way of life and let 'Dharma Samaj' be our social order.



## 4. THE COSMIC EXECUTOR

*(The law of karma)*

Karma is the action principle of the universe. every cause has its effect and every action has its reaction.

The law of karma is an all comprehensive law embracing all action in all the planes of existence.

The law of karma is based on the principle of causation and there is science behind all phenomena.

Because of this inherent order, understanding is possible and there is meaning in our search for truth.

There is no chance in the cosmic order, but man has yet to grasp higher laws and supra sensory phenomena.

The beatific visions, the showers of grace, the prayers answered, do happen according to spiritual laws.

7. The telepathy, the clairvoyance, the psychometry do happen according to psychic law.
8. We get responses to our spiritual calls from our own cosmic centre of Mahat - 'Yeth Bhava Tath Bhavathi'.
9. In intense concentration and meditation 'Ista Devatha', we evoke our own psycho-spiritual response.
10. The 'Deity' projects and manifests in beatific external vision in the form and the way desired.
11. Man established in the higher plane and exercising his will, can manipulate the phenomena of the lower planes.
12. Through his will power he can materialise a new object and dematerialise the existing one as energy is interconvertible.
13. The various 'Siddhis', mysteries and miracles are based on 'Super science', only our ignorance veils the understanding.
14. The law of Karma operates in the elements, mediums of spiritual, psychic and physical. Ichha, Gnana and Kriya.
15. The different energies are based on different gunas of prakrithi and meant for different functions, motive, thought and action.

Our motive is an emotional act, our thought is a mental act and our action is a physical act.

They are all concrete phenomena, involve definite quanta of respective energies and can be measured quantitatively.

The physical laws are simple, their causation follow a sequence in straight line, and their effect is obvious.

The physical laws can be discerned through experimental verifications and accepted for general understanding.

The nature of operation in the psychic and spiritual planes are highly abstract, subtle and complex to grasp.

Psychic and spiritual laws transcend time-space limitations and their causation does not follow a sequence.

In higher planes hundreds of causes in association produces a cumulative effect, sometime, somewhere.

The psychic and spiritual laws are subtle and subjective, ellude objective verification but can be infered.



24. The physical sciences explain only the 'How' of a phenomenon, but for 'Why', we seek answer in higher dimensions.
25. The law of Karma balances the opposing forces in nature, either through smooth integration or through strife.
26. The nature of operation is a scientific automation through the dialectics of the dualities inherent in nature.
27. In ideological pendulum, a swing to any extreme is reacted with equal vehemence by the opposing forces.
28. The law of Karma embraces past, present and future linked in one continuous causal chain.
29. From the cosmic stand point everything is perfect as it is, for the law fulfills the evolutionary design already set.
30. Nothing is in vain in the economy of the cosmic purpose, for, every moment an experience addition to our knowledge.
31. We reap what we sow; the action and reaction are equal and opposite and this principle operates in all the planes.

All our motive, thought and action sow psychological seeds in the sub-conscious in the form of psychic impressions.

These psychic records are our 'Chitra-guptas', that stamp all our motivations, in automatic imprint of the psyche.

When the acts are oft repeated, the impressions get stronger and becomes our habits and tendencies.

Through good and bad karma, we build our credits and debits in the book of life and the totals renew from life to life.

If motive is pure and action wrong, the karma does not affect the Soul, for motive is important in the effect of karma.

We get limited reaction for the wrong action in the social plane but it does not affect the inner being.

If motive is bad and though not executed in action, the karma binds the soul.

Through sincere prayer and repentance for the wrongs done, we can cleanse the dark impressions of the psyche.

40. In intense prayer, we generate spiritual vibrations that can clear the impressions by giving vent to them.
41. Thus we can lessen the burden and lighten the load of karma and purify our psychic centre.
42. We are partly free and partly determined for, our past vasanas and Samskaras are embedded in our 'Swabhava'.
43. Through righteous action, we can build a new future and give a benevolent turn to our life and exhaust the past impact.
44. We are not helpless tools in the hands of any external agency, for, we can understand and tune to the law of life.
45. Man is free to violate the moral law and free to suffer and he alone is responsible for the consequences of his actions.
46. The suffering is a blessing in disguise, a moral exercise and has rich reward through experience.
47. The law is ever benevolent and kind and it is stern only to mend and uplift the man.
48. All action in tune with Dharma contribute for universal balance and harmony and for the good of the whole.



1. All action in adharma causes chaos and conflict, disturbs the universal balance and affects the total life.

2. We are all effective partners in the collective karma and we are collectively responsible for the social evils.

3. We have to be not only Dharmic in personal lives but also resist adharma wherever found.

4. The Karmic impact are of three kinds-prarabda, sanchita and agami in continuous mould.

5. 'Prarabda' is our past impact, already taken effect and awaiting clearance and we cannot alter its course.

6. 'Sanchita' is our past impact on our present, taking shape and through restraint, we can avoid its adverse effect.

7. 'Agami' is what we build for our future through present action, and this is in our hands and we can be free from it.

8. All action in tune with Dharma, in the spirit of Yagna, dedicated to the cosmic cause does not bind the Soul.

9. All action without e g o t i s t i c m o t i v a t i o n s , without desiring the fruites thereof, does not bind the Soul.

58. All action in total surrender in sublimation of the ego, as an instrument of the Divine, does not bind the Soul.
59. All our good and bad karma accumulate in our psychic centre and the Soul carries this karmic load from life to life.
60. The karmic operation binds only the lower self, and on 'Self realisation', the karmic centre dissolves itself.

## 5. THE COSMIC EVOLUTION

*(Parinama)*

Cosmos evolves in cycles and each cycle has many sub-cycles, many orders, many phases and many steps.

Our own evolution on earth is a part of the Solar evolution, which in turn is a part of the cosmic evolution.

Our Solar system is a co-operative system, Sun helping the planets and planets helping each other.

Sun is the presiding Deity, the father of all life in whose benevolent care all life is sustained.

Sun, earth and planets are exercising magnetic influences on each other in the cosmic commerce.

First the 'Paramanus' from the Sun-electrons, protons and neutrons combine to form the first atom.

The 'Paramanus' in different permutations and combinations combine to become different atoms.



8. The inorganic matter evolves through atoms-molecules - elements - compounds - minerals to crystales.
9. They combine in chemical affinity, and quality emerges out of quantitative proportions.
10. It is a loose federation through simple combinations, reversible, individuality resting in the particulars.
11. The clay crystal molecule through its efficient spectroscopic organisation absorbs life force from the Sun:
12. With this emerges the first life molecule, a micro unicellular organism, a jump from inorganic to organic.
13. Soon organic life deviates into two parallel directions - the plant and the animal.
14. Plant evolves into a constructive life, and fixed at a place, manufactures food out of the five primary elements.
15. Animal, parasitic on plant, free from food construction roams about in instinctive activities.
16. Through series of trials and errors, action and reaction, challenge and response, it evolves slowly and steadily.

Subjected to the struggle for existence and survival of the fittest it effectively adopts to the environment.

Through millions of years of gradual evolution it evolves into newer species, and specialises organs and functions.

Organic life evolves through the instinctive direction of nature with the life urge for self-preservation

The fertilized cell through self multiplication organises a strong cell federation and dominates the organism.

Through progeny and heredity the millions of years of potentialities, are transferred from generation to generation.

Organic evolution is progressive in modifying continuity and evolves through biological mutations.

The evolution through inorganic and organic, covering physical and vital phases, culminates in the mental phase.

The human evolution has yet to cover mental, moral, aesthetic and spiritual phases.

25. The evolution has two main phases the cosmic descent and the cosmic ascent - the involution and the evolution.
26. In the first phase of cosmic descent, the prakrithi dominates the play and nurses the individual souls.
27. In man begins the 'Cosmic Ascent', the creative spirit takes the initiative and accelerates the evolution.
28. Released from nature's instinctive direction and endowed with rational faculty man has free choice of action.
29. With this freedom of action, man assumes the moral responsibility and the law of Karma operates on the human Soul.
30. In man, the life is equipped with all the potentialities for the supreme state of life and he can make or mar himself.
31. Man has to cut his own path, chistle his own life and carve his own future.
32. It is creative spirit that is evolving, body is only the vehicle of the spirit and mind is the field of operation.



Biological evolution is the corresponding outward expression of the spiritual evolution.

With freedom of action, the human evolution takes two parallel directions, the individual and the general.

The creative individual by his intensity of quest can outstrip the general and go far ahead of others.

The spiritual progress is not set in time, it is an inward march subjective and relative.

Truth already exists and the law is ever in operation, only we have to uncover our layers by ignorance.

The Divine law operates in the three aspects of Rita, Dharma and Karma and embraces all creation.

In its fundamental aspect, it is the spiritual principle of Rita to which all pay their first homage.

In its evolutionary Social aspect, it is the moral law of Dharma, the cosmic legislator that upholds this universe.

41. In its operational aspect, it is the law of Karma that renders cosmic justice at all levels of existence.
42. 'Rita' operating in all planes, evokes our aesthetic sense in response to beauty and promotes love and Ananda.
43. 'Dharma' operating in all planes, evokes righteous action for peace and harmony and promotes goodness and wisdom.
44. 'The law of Karma' operating in all planes, reveals the nature of operation and promotes knowledge and power.
45. The law operates internally in man as life urges for power, wisdom and bliss — Sat, Chit and Anand.
46. The law operates externally in aspects of Truth, Goodness and Beauty — Satyam, Shivam and Sundaram.
47. The law sustains existence through physical and vital urges, order and joy through mental and spiritual urges.
48. This universe has emerged out of Ananda sustained by the life urge for Ananda and merges once again into Ananda.

9. All souls having tasted this original state of Bliss are pulsating towards this end in the depths of consciousness.
10. This is the motive force of human evolution and man carries the Divine heritage and all the potentialities.
11. Man shall have blow after blow on the anvil of life, till he realises and tunes to the moral law.
12. Only when man is established in universal love, his actions are spontaneously good and in tune with the law.
13. Man can feel this state in enlightened moments of life, but he has to own it in his conscious being.
14. All life inherit the same cosmic pattern, and the same principles, be it atom cell, man, solar system or universe.
15. All life alternate with rest and activity and follow the same cosmic cycle of emergence, resurgence and submergence.
16. In man it is birth, growth and decay for the physical form; entrance elevation and exit for the soul.



57. There is no death in the real sense either to the soul or to the energy form for, both are immortal cosmic constituents.
58. Body on decay of life transforms and merges in the primary elements, soul leaves the body and continues its journey.
59. Life, law and purpose are one, law is inherent in life and life is one with the law.
60. Awake to the sacred mission of life, perceive the purpose, tune to the law and accelerate the spiritual journey.

## 6. THE ART OF LIVING

The Art of living consists being in tune with nature, in tune with the law of life.

It starts with the self-enquiry "Who am I, whither I come and go, what is the purpose and meaning of life".

It is based on self-knowledge, the principles of Dharma and the law of Karma.

We have to grip the true values of life to guide and direct our activities in all our affairs of life.

Satyam, Shivam and Sundaram—Truth, Goodness and Beauty are the eternal values of life.

The life urges for power wisdom and joy stimulate us to seek Truth, Goodness and Beauty.

Truth in itself is different from truth perceived from our angular, limited partial vision.

The factual knowledge is subjected to scientific verification and accepted in common agreement.

10. The conceptual ideas are based on one's own memory, preconception and experience and hence relative.
11. Our social problems have many angles, aspects and bearings and their integral mean constitutes the truth.
12. We project our own relative, angular part truths and breed ideological conflicts and confusion.
13. The truth cannot be grasped by specialists but can be discerned through intuition on calm reflection.
14. Every one embodies the source of truth but it flashes only in impersonal moods.
15. Goodness is an important factor and one's joy and peace depends on this intrinsic quality.
16. Where there is Goodness, there is spontaneous respect for Truth and response to Beauty.
17. Without this basic quality of Goodness, we cannot progress spiritually and reach the goal.
18. When we are charged with Universal love, all our actions are spontaneously good.



Beauty is a direct source of joy and is enjoyed by the senses without an intellectual process.

Our senses enjoy the beauty of the particulars in different aspects but its duration is limited.

Our 'Buddhi' can enjoy the rational Beauty of the Universe in all its order, balance, rythm and harmony.

The Beauty of the spirit is Bliss itself, the source of joy where there is no duality of subject and object.

Only in the creative realms of Truth, Beauty and Spirit, we are truly self-abundant.

We should mark our inherent nature- 'Swabhava' and discern our 'Swadharma' accordingly.

We should clearly fix work and role in life, our contribution and duty to society.

Blessed is he who hath found his work in tune with his nature and aptitude and thus success is assured.

All works are equally important but one can contribute his best only in tune with his 'Swabhava'.

True wealth consists in contentment and is only a means to the goal and not an end in itself.

29. The greed takes us to never ending complexities and entangles us in a net of complications.
30. It drowns us in cut-throat competitions and breeds jealousy, envy and hatred through pride and Prestiege.
31. Let simple living and high thinking be the formula of life and seek real joy in Truth, Beauty and Spirit
32. The Ananda is of different levels and of different types and it depends on one's state of elevation.
33. The lower pleasures in the physical and vital aspects of life are by their very nature ephemeral.
34. The indulgence in sensate pleasures are set with dualities and demands heavy price in compensation
35. They involve dissipation of vital and mental energies through the abuse of body and mind
36. In ignorance we indulge in lower gratification in direct competition with others.
37. The joy increases as we go up in the spiritual ladder and it is more sublime, and enduring
38. The higher and subtler the plane of creative activity, the greater and nobler is its power, wisdom and joy.

39. The real joy consists in impersonal work, dedicated to the good of all, in the spirit of love and sacrifice.
40. Beauty enriches, ennobles and elevates man through direct invisible influence and the effect is unconscious.
41. Natural beauty, fine arts, philosophy, scientific research and gardening give elevating joy.
42. Peaceful and harmonious social relationship is the crux of the whole problem in the 'Art of living'.
43. We should honour one another's self-dignity with patience and tolerance, in the spirit of give and take.
44. We should restrain negative emotions of anger, envy, hatred, etc., projecting from egotistic roots.
45. The positive emotions of love, affection, compassion etc, are by their very nature serene and sublime.
46. Our egocentric love and interest should expand in ever widening circles and embrace the whole creation.



47. We are the parts of the Universal life and our enlightened self-interest consists in the common good of all.
48. Health is an important factor in the 'Art of living' -the health of the whole Being'.
49. The 'health of personality' consists in harmonious development of body, mind and spirit.
50. The health of body, mind and emotions are mutually interwoven and one affects the other.
51. We should not abuse the body and physiological laws either through neglect or through indulgence.
52. We should avoid mental conflicts, brooding and worry, chaos and confusion, fear and anxiety.
53. The emotional stresses and strain cause poisonous glandular secretions and injure the health.
54. Diet has intimate relation with health and much depends on good and satvic food, regulated and balanced diet.
55. We should avoid indiscriminate drugging and accumulation of poisons for quick relief.

56. We should pay all attention to the preventive aspect of health and build up natural immunity.
  57. We should take fresh air and good sunshine, do asanas and pranayama, prayer and meditation.
  58. Nature is the best doctor within us, we should co-operate with laws of health, with moral and hygienic disciplines.
  59. We should balance and integrate our physical, vital, mental, moral and spiritual aspects of life.
  60. We have to evolve a balanced and integrated personanality with peace and harmony within, and in the social life.
- 

You have apperception of Truths underlying Cosmos.

— Dr. K. C. Varadachari

You have mind's eye set on the Fundamentals.

— James H. Cousins

Thank you for Eloquent Reflections on Bharat.

— Dr. S. Radha Krishnan

## STUDIES IN ESOTERIC WISDOM

Science, the author points out, concerns itself with external knowledge; Religion devotes itself to inner enlightenment; the Hindu tradition of Spiritualism comprehends both. In the course of a lucid analysis, Satchidananda describes how there is a Law, Dharma, governing the universe; Karma is the machinery for the working of this law; Sacrifice, *yajna*, is the appointed means for mutual dealings in the cosmos. Satchidananda is the supreme Value that is to be increasingly realised in our life through an assiduous cultivation of Love, enlargement of consciousness and pursuit of the Ideals of Truth, Goodness, Beauty. To this end, one must increase one's purity and acquire health — health of body, mind and soul. This is an elevating book.

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# ***Cosmo Social Dynamics***

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# Cosmo Social Dynamics

**“Cosmo Social Dynamics”** is a vital Subject in Social Sciences, a proper understanding of which, helps to solve our Social Conflicts, and paves way for a **Plane Social Order”**.

We have to diagnose the root causes for our Social conflicts, and discern the **“Cosmic Principles”**, behind **“Cosmo Social Dynamics”**, and the device and design Set for human Evolution.

**“The Cosmic Laws are ever Benevolent”**, operates both directly and indirectly, and fulfils Cosmic Justice compensating one's defects, and merits with advantages and disadvantages.

**“Many a failures are blessings in disguise”** and **“Sweet are the uses of adversities”**, and nothing is in vain in the economy of the Cosmic purpose, and everything is perfect as it is.

**“There is order, Balance, Rhythm and Harmony in the Universe as a whole”**, though it looks, **“Chaos”**, for the relative Superficial look, it is **“Cosmos”**, for an **“Integral Comprehensive Vision”**.

**“The Law of Causation is the Scientific foundation of the Universe”**, there is ‘Cause-effect’ relation in all manifestations, and Science behind every phenomenon, physical, psychic or spiritual.

**“The Mysteries and Miracles are attributes of Man's relative ignorance”** of the higher Laws and subtler planes, **“Mysteries Remain to remind the Divine”**.



Because of this inherent Order, there is meaning in our Search for Truth, and the Rationality in Man, Can perceive the corresponding Rational Beauty of the Universe, in all its Rhythm and Harmony.

Every Individual is an Integral part of **“One Cosmic Commonwealth Corporation”**, interwoven, interrelated and interdependent. with Social links from the highest to the humblest.

Man is a Microcosm in the Macrocosm of the Universal life, and stands in the same relation as a cell in his own body, with an autonomous freedom, and a unique Individuality.

As Cell guided by instinctive nature, is perfectly attuned to the Central will, Intelligence and purpose of Man, ‘Man should be in tune with Cosmic Life, Law and Purpose’.

Atom, Cell, Man, Planet, Solar System and Universe are all constituted on the same Cosmic pattern, with same Laws and Principles, and by studying any one in detail all others are also known.

We have to understand the basic constitution of Man and Universe, and Man stands as a ‘Mean’ between Atom and Universe, a ‘Miniature Cosmos’, and by knowing himself, Knows all else.

*The Cosmic Soul, the Cosmic Energy and the Supreme Divinity, Constitutes the “Cosmic Trinity”, and “Cosmos is an Integral Unity of Trinity in Polarity”, and all life is ‘Bipolar’, Set in ‘Dual Nature’.*

The Cosmic Soul and Cosmic Energy are only the two aspects of Divinity, Finite and Infinite, Set for 'Cosmic Sport', as opposite poles, on the same axis of life.

This Universe is the result of the "Cosmic sport" between Cosmic Soul and Cosmic Energy, a 'Cosmic Romance', and this is the origion of the "Dialectics of Dualities," the "play of the opposites" — "Leela"

The Supreme does not participate in the sport, but as a "detached witness", enjoys the play on the merits of the game, and Its mere presence acts as "Cosmic Umpire", and Regulates the play.

*Purusha*      The Cosmic Soul is Masculine, Finite, Negative  
*Aham*          Individual, 'I', 'Ego', 'Self', the Creative Spirit, the Self Consciousness', the Separating principle', that perasists in Individuality, and It is Rational, Analytical, Scientific, the enquiring head and the discriminating intellect, that upholds Order, Balance, Discipline and Justice, the Father principle of the Universe, "**Dharma**"

*Prakrithi*      The Cosmic Energy is Feminine, Infinite,  
*Mahat*          positive, Universal, 'Body', 'Mind', 'Spirit', the all pervading spirit field of potentiality, the uniting principle, that strives for Universality, and It is Emotional, intuitive, Religious, the Feeling Heart and Believing Faith, that upholds Love, Sympathy, Rhythm and Harmony, the Mother principle of Universe— "**Prema**"

*Paramatman*      The Supreme Divinity is the "Neutral  
*Chakshi*          Zero" Principle, the witness, the integrating, Harmonising, Balancing, and Unifying



Principle, between the opposite poles at the Centre, on same axis of life, the Source and Support of both, the 'Spiritual Magnet', that draws the two unlike poles to sport, and maintains the Integral unity of both Individuality and Universality - "**Satya**".

These three Cosmic Principles pervade all life and indulge in the 'Dialectics of the opposites', and with Corresponding Secondary Principles, give Social Expression, as "Ideological pairs of opposites".

The two fundamental poles of life are mutually interdependent, one is 'Self Consciousness' and 'Self awareness', and the other is 'Strength and Energy', and one depends on the other.

The Cosmic Soul without Cosmic Energy is 'Lame', and the Cosmic Energy without the 'Knower' and the 'Seer' is 'Blind' and they have to Co-operate, Co-exist and flourish together.

The 'Blind' with its Strength has to take the 'Lame', on its Shoulders and take guidance from it, and together move forward, and they are inextricably interwoven in all life- "**Ardha-nareeswara**"

Every Individual is a complex of both poles of life, but one pole dominates one's nature, and there are many Masculine women, and many Feminine men, based on 'inward psychological Sex'.

If a person is verile, Egotistic and enquiring, given to risk and adventure; note then he is Masculine, and if a person is meak, mild, and modest, wedded to Faith, Peace and Security, note then he is Feminine.



Let us ennumerate the Fundamental pairs of opposites, and also their Corresponding Social expressions, as Ideological pairs of opposites :

### THE FUNDAMENTAL PAIRS

<i>Puruṣa</i>	<i>Paramatman</i>	<i>Prakṛithi</i>
Cosmic Soul	Supreme Divinity	Cosmic Energy
Masculine	Neuter	Feminine
Finite		Infinite
Negative	Neutral Zero	Positive
Individual	Witness	Universal
Inert		Love
ego-creative		
spirit		
Separating	Integrating	Uniting
Rational		Emotional
Science		Religion
Intellect		Intuition
Head	Harmonising	Heart
Inquiring		Believing
Doubt	Balancing	Faith
Analytical		Synthetic
Microcosm	Unifying	Macrocosm
Microscopic		Telescopic
Quality		Quantity
<i>The Father</i>	<i>The Child</i>	<i>The Mother</i>
<i>Principle of the</i>	<i>Principle of the</i>	<i>Principle of the</i>
<i>Universe</i>	<i>Universe</i>	<i>Universe</i>
<u>"DHARMA"</u>	<u>"SATYA"</u>	<u>"PREMA"</u>

We have to understand the constitution of the man and discern the plan and pattern of the Cosmic process and Nature's design Set for Human Evolution.

The Individual Soul, Particularised Nature, and Divinity, Constitutes the 'Trinity in Man', and Man, Cast in dual nature, is tossed between the pull of the Ego, and Call of the Divine.

In man, the Masculine Principle is Individual Soul, Self Consciousness, and the Feminine Principle is Body, Mind and Spirit, Providing base for the Soul, for full self expression.

'**The Consciousness**', in the gross Physical plane, is "I" identifying with the 'body' and its Physical and Vital urges, with senses as instruments of Perceptions, It is "Ego", in the Subtle Psychic Plane, identifying with the 'mind', and Its Psychological and Egotistic gratifications, Intellect as the instrument of Conceptions, and It is "Creative Spirit", in the spiritual plane, identifying with the 'Soul', and its moral and Spiritual aspirations, Intuition as the Source of Inspiration and Revelation.

'**The Energy**' manifests in three planes, gross, Subtle and Causal, as Body, Mind and spirit, with three different types, of Energy, physical psychic, and Spiritual for three different functions of Motive, Thought and Action and Subtler the Plane, the greater is the Concentration of Energy and greater is its power, wisdom and Joy, and as Cosmic Energy is universal in nature, it is interconvertible from one form to another, and from one plane to another and It is quite flexible in the hands of the Creative Spirit.

**'The Divinity'** is the "Neutral zero principle" between the two poles, at the centre, It is not an Entity, but a state of Being, It is potential in Everyman, as Blissfull state of Sat-chit Anand, the Source of all power, wisdom, and Bliss, It has no particular location, but Can only be experienced, and It transcends the play of dualities, the operations of the three planes and its qualities, It is beyond Time Consciousness, and is free from all motivations and desires, "the Bliss Itself"

Man is potentially Divine, and has all the potentialities for the 'Supreme state of life', the Source of all power, wisdom and Bliss, that can be evoked through necessary yogic disciplines.

It is Everyman's heritage and any one can grip this Supreme state, and Life urge is pulsating towards this end in unconscious depths and acts as 'Motive force for Spiritual Evolution'

'It is necessary to understand the Evolutionary position of Man, his rich heritage, and the great Destiny that awaits him, and this Evolutionary understanding ennobles and elevates man.

With the advent of Rational and discriminating faculty in Man, Man is released from Nature's instinctive direction and has free choice of action, with which he can make or mar himself.

Man has to Cut his own path, Chistle his own life and Carve his own future, the architect of his own Destiny, for, though the effect is inexorable, the Cause is in his own hands.



Man is morally responsible for all his actions, and the Law of Causation binds him, for the Moral Sense is inherent in him as 'Voice of Conscience', and the Source of Truth is within, as Intuition.

Every Egotistic motivation Sows a psychic Seed in the 'psyche', as psychic imprints, and awaits for an appropriate fruit sooner or later, for, hundreds of Causes in association produces a Cumulative effect.

Every Cause has its effect, every action has its reaction, equal and opposite, every challenge has its Response, every moral violation has its equal retribution, and Man reaps what he Sows.

The Law of Causation envelopes even motivation, and operates with inexorable precision, and fulfills Cosmic Justice, and none Can escape its Sure impact, and cheat its Cosmic mathematics.

Since Law of Causation is the firm Scientific foundation of the universe, it is elementary Reason, that Man should be in tune with the Moral Law, or Suffer the Consequences for the Violation.

The Moral Law is the "Cosmic Legislator", and the Causal Law is the 'Cosmic Executor', and Morality founded on Super Sciences, forms the Common Core of all Religions.

It is not a dictum of prophets and Religions, but the Verdict of 'Subtle Sciences', adopted by Religions, and It is foolish to ignore Morality as Religious dogma.

Knowing well the Nature of the physical Laws we do not thrust our hands in to fire and burn, Similarly, we have to know the higher Laws of the psyche and pSirit, and be in tune with it.

Violate the Moral Law, the Causal Law holds thee by the neck, and extracts equal retribution, Sooner or later, some time, some where, and the nature of its exact operation is very Subtle and Complex to grasp.

The Law of Causation in the Moral plane, transcends "Time-Space" limitations of the physical plane, and does not follow 'Cause-effect' Sequence in a Straight line, and the effect is not immediate and obvious.

All our Motives, Thoughts and Actions are automatically imprinted in the 'psyche', in the 'First-Second', in the 'Book of Life', as our debits and credits, which renews itself, life after life, tagging on to the Soul.—"*Chithra-gupthas*"

At the end of each life, the "Cosmic Computer" examines the "Book of Life", and determines the nature of the heredity and environment, the suitable parentage for the Evolution of the Soul, in its spiritual pilgrimage.

Though the effect of 'Moral Causation' is inexorable, there is a way of Redemption for the wrongs done, through earnest Confession, Repentance and prayer, that prevent the return to dark impressions in the psyche'

Death is only an 'Interval' between this Life and the next, and the cycle of births and deaths goes on life after life. till all Causal load is exhausted, and fresh Egotistic motivation Ceases.

There is no death in the real sense, either for the Soul or for the body, for, both are immortal Cosmic Constituents, and on death, the Soul escapes the body, and awaits for a new vehicle through a new parentage.

The body decomposes and merges in the 'Five primary elements' and nothing is lost as per the Law of Conservation of Energy, and we cry Sentimentally in Vain at the death of our dear and near ones.

With free choice of action to Man, the Human Evolution takes two parallel directions, the Individual and the genaral, and the Creative, Individual with intensity of quest and effort Can go far ahead of others

The Evolution has completed its inorganic Phase in the minerals, and has achieved its perfection in the Crystals, it has completed its organic phase in plants and animals, and has Culminated in the Mental Phase in Man.

Man has to Evolve further in Mental, Moral, Aesthetic, and Spiritual phases, and Evolve in to the Supreme State of Life, embodied in the depths of his own Being, as Divine heritage.

Nature has equipped Man with all the potentialities, powers and faculties, and has developed a perfect Evolutionary mechanism in the Course of millions of years, for full self expression of the Soul.



We Carry with in us the whole Evolutionary heritage millions of years of achievements in different directions passed on from generation to generation, Species to species, through the hereditary mechanism of genes.

in the development of the fertilised cell in the mother's womb, the whole Course of millions of years Evolution is repeated in an accelerated Course of nine months. transferring all achievements.

Man inherits the Biological vehicle of body, as the temple of the Soul', and Man has to evoke his higher powers and faculties dormant within, and hasten his Spiritual Evolution.

'Time' is a flexible raw material in the hands of the Creative Spirit, and nature has thrown in advance, the vanguards of Human Evolution, the Seers and Saints, sages and Mystics to guide others.

Men are in different states and Stages in Human evolution, with different abilities and Capacities, tendencies and temperaments, skills and talents, for different Roles and functions of life.

The inequality is the Law of Nature, the Diversity the Nature of mind, and variety is the Spice of life, Diversity is a Natural factor, necessary for the general progress of Man and Society.

Our Intellect is Relative. angular, limited and sided, and it Cannot perceive the Truth of a Complex problem, which has many angles, many aspects many bearings.

Truth Can be Caught through Contemplation and meditation, Seeking Truth for Truth sake, in all earnestness, that Truth Reveals itself in flashes of Intuition, from the Source of Truth within.

Our Intellect is the prostitute of our Ego, that bends to any angle to Rationallise and justify its action, in the name of high theories and principles, super imposing its own favours and prejudices.

The Social relationship is the mirror that reflects our 'petty self', and in our Reactions and Responses to others, we have to be a 'witness' unto ourselves, and with eternal vigilance, watch the operations of the Ego.

We have to Catch the Subtle motivations of the Ego, in 'Split Second', and Catch the Subtle Thief, and expose its Subtlety and Secrecy, Rationallisations and justifications.

With Such repeated exercises in Self-Culture, the Ego soon loses its strength, and ashamed withdraws itself, and Evolves in to more elevated forms, prompted by Self-dignity.

The Cosmic Soul perpetuates its Individuality through the Individual Souls, and this Cosmic principle of 'Ego' Can never be annihilated, and it persists to the very end of manifestation, in Subtler forms.

It Can either be Sublimated emotionally, through the path of devotion, to a personal Deity, in total surrender, or It Can be elevated Consciously from narrow Selfish outlook, to magnanimous, universal outlook.

‘Ego’ in the lower rung of the Evolutionary ladder is crude, selfish and proud and in the higher rung, it is Elevated, Subtle and Refined, liberal and magnanimous.

Our real problem is how to elevate our Ego to higher levels, and seek enlightened Self interest, which is in tune with Social harmony, not to escape or avoid it, but Consciously Culture it.

With this back ground of understanding, we have to examine the play of opposites, and Catch the Benevolent Role in Human Evolution, instead of wrongly posing them as Conflicting opposites.

There are many types of opposites, Some are Contraries, some are Contradictories, Some are Complementaries, Some are qualitative, Some are ethical, and Some are ‘ideological pairs of opposites’.

We are Concerned with Complementary pairs, that constitute the ‘Bipolar’ nature of life, and engage in Benevolent Dialectics’ in the Cosmic play, and promotes human Evolution.

The two opposite poles are set on the same axis of life, as two sides of the same Coin, as two aspects of the same Reality, as two functions of the same life, and as two weals of the Same Cart.

The merits and defects, the advantages and disadvantages, the abilities and Capacities and Skills and talents of life are equally distributed, and Compensated between the two poles, and Set for an equal match.

Each pole has many aspects and each aspect has it’s own natural role and function, with a due sense of



proportion, and a Jurisdiction and a sphere of influence, with scope and a limit set for it.

They are all diverse parts in the Harmonious whole and set to function as different instruments of an orchestra, tuned to the same symphony, and Evolve Harmony in Diversity.

The two poles though of opposite Nature, they are not Conflicting and antagonistic, rather they are mutually Complementary and Compensatory, one Supplements the other, one Contributes to the other, one Covers the defects of the other, one fulfils the other. and act as checks and Counter checks on one another, in the interests of the whole, as Father's role and Mother's role in the family, in the larger interests of the children.

The Solution to our Complex Social problems does not lay outside the problem, but is inherent in the problem itself, and it consists in evolving a delicate Balance between the two poles, in effecting a 'proper Intergration' between the two, in striking a 'golden Mean' between the two, and in adopting a 'Middle path' between the two extremes on the same axis of life.

There is a Right and Natural Ethics for Individual and Family life, for functional and Social life, for national and international life, and we have to grasp the Right Social Ethics and be in tune with it.

The Law of Causation operates not only in the Individual life, but also in the Collective Social life, and we are all partners in the Collective Causation and Morally Responsible for all violation and reap our share.

The violent reactions are due to our own wrong actions, the Seed is in the action itself, in the extremes and excesses Committed in Egotistic arrogance, and we time the inevitable reaction in vain.

Any strong pull to any extreme, 'Right or Left'. generates strong reaction from the opposing forces, and effects a change through a Revolution, supported by the vast majority of the uncommitted floating masses at the centre, which strongly resents any excesses and extremes, whether of the Right or of the Left, and every step in evolution is fulfilled by Series of such Revolutions, and indicates the trend in the 'Time-Spirit.'

The "Ideological pendulum" Swings from one end to the other, from one age to another, thus oscillating and alternating in the struggle to achieve a delicate Balance between the two opposite poles of life.

Either we effect a proper Integration between the two poles through Right understanding, or the Cosmic Law fulfils itself through violent reactions if necessary and we are yet to draw this important lesson from history.

The Ideological dogmas and party politics are all outdated, and now it is essentially an 'Egotistic activity' for power and position, in narrow self interest.

Every good man is essentially Socialist by nature, and many a Socialist with all his labels and doctrinaire assertions is not necessarily good and our real problem is how to draw Men to the theory, but how to evoke 'goodness' in Man, in order to usher in a true Socialist society, through change in the values of life in the outlook and attitude to life.

We do not need any Static, written Ideology, either of the Right or of the left, but a dynamic discreation of a given problem, in the given Context and Situation, in the given Conditions and Circumstances, through a non-doctrinaire, Pragmatic, Realistic approach, in tune with the Evolutionary need and 'Time-Spirit', and rooted in one's own tradition and Culture, but with necessary adaptations, to suit the modern Conditions.

In the light of this understanding, with a clear grasp of the purpose, meaning and Significance of life, with a grip in true values of life, we have to resolve our ideological Conflicts, through smooth Integration of the opposite poles of life; evolve a 'Right Social Ethics', and a 'Sane Social Order', and with this new outlook and attitude, pave way for 'one world' and a 'New Humanity' through a 'world federation.'





# Towards a Sane Social Order

## the Foundation of good food"

The food we take is an important factor, that affects emotional Content of life, it has not only the quantitative proportion in terms of Carbohydrates, proteins and fats, but also its qualitative nature, 'Satvic,' 'Rajasic' or 'Tamasic', that affects the moods of man.

Man can draw Energy directly from the "Five primary Elements", through yogic means, and live on pure water, Air and Sun shine, and hold the body pure and clean as "Temple of the Soul", and hasten his spiritual Evolution."

Our vegetarian food is of Secondary stage, and non-vegetarian food is tertiary, with parasitic dependence on plants and animals, and the pollution of food increases from stage to stage, with impurities and infections, and man eats this "Forbidden food"

## *undalini Shakthi—Gayathri Japa)*

Man has to Strike a new 'Biological Mutation', and merit the Conscious capacity to draw Energy directly from the primary Sources, from the Cosmic Reserves, the hidden potential within, and from the "Surging spiritual Aura", during Sandya.

In spite of thousands of years of teachings and preachings, man is a moral pigmy, and without the foundation of good food", Man cannot hope to Evolve morally and spiritually, for bad food infects man, with its own qualitative Nature.

Man has to live on the Foundation of "Spiritual Food", and be free from Negative emotions, be pure in body, and avoid so much of cut throat competitions and ignoble strifes, the Social struggle for the parasitic food.

With disuse of digestive organs, Man becomes light and Subtle, his physical Stature dwindles, and Intellect improves, and body free from impruities, is rid of doctor and medicines, and lives longer with vim and vigour.

with Simple Satvic Food, have body clean and pure with ten minutes of meditation be lively all day, with deep Rhythmic breathing purify blood, and ensure long life. Fasting once a week. Rejuvenate the body, and observing Silence once a week, invigourate the Mind.

### **"In tune with Nature"**

Man is inextricably interwoven with the whole Cosmic fabric, with thousands of Cosmic links and inter relations, mutually interacting and influencing one another, and affecting every Context and Situation in human life.

How Can the poor Intellect of Man perceive the Truth of a "Complex Natural problem", but the pet man, with his little Science, tampers Nature's Balance and disturbs Natural Roles and Functions with short Sighted Reforms, and invites more and more Complications.

Man lacks the elementary Courtesy to pay gratitude to the Cosmic Benefactors, that Confer Various benefits to Human life, and misses their precious Blessings which tons of Human effort Cannot Substitute, and what a great loss through this ungrateful neglect !



## Nature's Balance

• Many Cosmic Deities are in charge of various natural forces in Cosmic administration, who regulate their orderly flow and hold them in Balance, and when we pay our sincere thanks and gratitude, they are pleased and Confer more and more benefits to us.

A Simple kick from Nature, in the form of Earthquakes and hurricanes, pests and pestilences, draughts and floods, costs man thousands of Crores, and untold misery and suffering to the unfortunate millions, as victims of man's arrogance.

Man has meddled with delicate Balance in the Atom, and takes adventures in the "Brinkmanship" for a suicidal Catastrophe, and Man has Created his own "Frankenstein", and awaits the Cosmic dust bin.

Destiny has thrown a clear choice to Man, with a Moral challenge, "One world or none," Adopt or perish, Peace and plenty or Suicidal destruction", and Mankind can hope to survive only when all thinking men and women of the world assert for a '**World Federation**'

## The Problem of Problems

We have to take note of certain fundamental errors cropping up in our Social understanding, and confronting us as problem of problems, and we have to overcome these barriers arising out of human weaknesses in the normal generality of men.



Many of us do not have enough patience to listen to others in silence, and even if we do it physically, we project our own **Conditioned Mind**, with pre conceptions, with favours and prejudices, and Colour other man's ideas, with our own' Egotistic Super impositions.

Our **Language Barrier** is the next hurdle, for, our popular Conceptions, like God, Religion, Science, Socialism, Democracy have become vague and Complex, that we attach different cannotations and Significances for the same term and use them, differently in different Contexts.

We are apt to miss what exactly the other man means and often with mistaken identities, unless our Concepts are clarified in detail in the beginning itself in 'Simple Basic English', and be clear about our fundamental Concepts.

With our Craze for **Speciallisation**, we miss to have a Comprehensive general understanding of life from different angles, and fail to have a Balanced view of life, and project undue emphasis of our own particular aspect of Speaciallisation.

Many of us support the same Idea, but from different depths and dimensions, from different levels of understanding, and often a man with the same idea is far below in the **Evolutionary Scale**, while the opponent of the same dimension, is much nearer,

Many of us lack sympathetic understanding of others and fail to place ourselves in their position, fail to grasp

the 'association of motives' the **Motive Complex** of both good and bad, selfish and Altruistic tendencies, and mass onesided adverse remarks.

We generally judge our rivals with a **Jaundiced** eye, exaggerate their defects and belittle their merits, and miss even elementary sense of proportion, and common sense, and often betray ourselves in the eyes of the others.

There is a natural hurdle even between honest men, arising out of our **relative positions** in the Evolutionary scale, and we have to recognise and respect the natural diversity, necessary for the general progress of Man.

We have to overcome these barriers in our Social understanding with conscious effort, as our "problem of problems" and mark these natural and human weaknesses and with patience and tolerance try to understand others correctly.

Different Schools of thought have sprung up in all branches of knowledge, due to over emphasis of one aspect of life. at the cost of other aspects, and each school proclaims its "part truth as the whole Truth"

They are Integral parts of the Harmonious whole, and we have to effect a proper Integration between them, and Evolve Social peace and Harmony between the two opposite, 'Ideological poles of life.

In the light of this understanding, we have to examine the different Ideological pairs posed as

Conflicting, while they are Complementary and Benevolent, in the larger interests of the whole.

### **Ideological pairs of opposites**

Capitalism	Communism
Free Enterprise	State planning
Individual Freedom	Social Justice
Conservatism	Radicalism
De Centrallisation	Centrallisation
“Right”	“Left”
Creative minority	Vast majority
Fundamental Sciences	Applied technology
Art for Art Sake	Art for Social utility
Selfish	Altruistic
Masculine Ethics	Feminine Ethics
Violence	Non Violence
Democracy	Dictatorship
Evolutionary	Revolutionary
Ancient outlook	Modern attitude

“They act as checks on one another, in the interests of the whole Society”

Our Religious approach to Reality is purely an Individual problem, based on different types and temperaments, inherent in human nature, and state should not interfere in Religious aspects of Life, where Individual alone is Sovereign.

### **“Secular Socialist Society”**

We have to evolve a **Free Secular Society**, where Individual is free to Evolve in his own way, in tune with



with his Nature, and state has to remain impartial to different Religious approaches. but not anti-Religious, the name of Secularism.

The Freedom and free scope to pursue one's Spiritual aspirations is a **Fundamental Right** of Every Individual and state is only a guardian to protect it. and not hamper or meddle with it, in the name of Social Reforms.

We have posed undue conflict between Science and Religion, while they are mutually Complementary, in the Search for ultimate Reality, with different Roles and functions, with different modes of approach, analytical and Synthetic.

### **Integration of Science and Religion''**

Where is any conflict between the two faces of the same lense, the Microscopic and Telescopic, in the Search for Reality, and what Scriptures have Revealed in advance, through flashes of Intuition, Science has to follow up with Investigation, Experiment and verification.

God, Guru, Grace, Faith and Prayer are all external symbols and devices necessary for the common man to evoke the core of one's own Being, the Source of Divinity within, and Response to both Rational and Emotional approaches, comes from the same source within.

The faith and prayer transcends Reason, and moves mountains, but the power is in the dedicated devotion in earnest concentration, that evokes the Source of one's own Divinity, and Responds in the form and in the way desired.

Let not Rationalists with their little Science and limited Intellect mock at Religious facts of Truth, when emminent Scientists Themselves Confess, that all our knowledge is still a drop in the ocean, and there are still unknown realms and unseen planes, yet untouched by modern Sciences.

The Scientific search for Reality goes on in its never ending probe, to enrich human understanding, for, the Creative spirit of Man, does not brook the tyranny of ignorance, and investigates Truth in all possible ways and means.

Science answers only the "How" of a phenomena, but not "why" of it, for Science explains only the detailed analytical study of the particulars, and not the "Comprehensive Integral vision, and Cause behind it.

The little of Science takes man away from the Divinity, but more of it brings him nearer, and the Intellectual search Cannot strike at the Truth, for, it is like a **"Blind man, Searching for a Black cat, in a dark room, that too when it is not there"**.

The sceptics and Believers Stand on two opposite poles, on the same axis of life, as two aspects of the same Reality, Science and Religion, Rational and Emotional, Head and Heart, Intellect and Intuition, Impersonal and personal.

It is silly to pose them as conflicting opposites, and antogonisitic to one another, while they are mutually

complementary and both are valid, with different Roles and functions, with different approaches to the same reality, on the 'axis of same life'

### **Individual and Society" as "Seed and the Soil"**

"A good Soil is necessary for a good Seed", in order to reap a good Crop, a Sterile seed cannot grow even in fertile soil, nor can a verile seed grow in a barren soil, and they are mutually interdependent, in order to harvest good crop.

The Individual and Society Stands in the Same relation as the Seed and the Soil, a creative Individual needs a Congenial Social envirnment for full flowering of his personality, in full Self-expression, and only in freedom, he Can Contribute his Best, and enrich and enlighten Society.

### **Individual and Society"**

With out a free scope for the creative Spirit of Man, the Society will soon become barren and dead Culturally, and the peace, progress and prosperity of a nation, very much depends on the good scope for the creative minority, to play its natural and usefull role to the nation.

Much of our Conflicts and tensions, pain and suffering, is due to "Egotistic activity" in Self Centred outlook on life, with greed for money and comforts, craze for power and position, disire for name and fame, resulting in all round clash of personal, group and national 'Egos'.



A good Education in 'Social Ethics,' with 'self knowledge' and 'Self Culture', how to Elevate our 'Egos,' is the crux of our Social problem, for there is enough in this world, for every one's needs of life, but not for every one's greed, in never ending complexities.

### **"Individual Freedom and Social Justice"**

The Individual freedom and Social Justice are not Conflicting issues, rather they are mutually Complementary,, and reciprocal, both are fundamental urges of Social life, and no one can be ignored in preference to the other.

They have to be integrated and harmonised in the political system, and state has to implement both the fundamental urges of life, with due limits set to its own role and function, as not to encroach upon the true freedom of the Individual, while implementing Socio-economic Justice.

Every Individual in turn has to willingly submit to Socio-economic Justice, and equality of opportunity, as an essential part of 'Social Ethics', in his own enlightened Self interest, for peace and harmony in Social life.

### **"The Family Life" "The Man and Woman Relationship"**

The Father's role and function and the Mother's role and fuunction in family life, though of opposite poles, they are mutually Complementary and Supplementary, in the larger interests of the Children, and in their Co-operation and Sacrifice rests the good of the family.

Mother's one sided love and lenience to children, with out Father's enforcement of order and discipline, results in pampered children, a ruin of themselves and family, and a liability to Society, and here father's role acts as a benevolent check on children.

Father's strict and harsh enforcement of discipline, with out kind, loving touch of the Mother, make children rebels, and drive them to the streets, callous, arrogant and frustrated, set to take revenge on Society, as daring and desparate youth.

If we disturb the natural role of "Noble Motherhood", with her Sacrificing spirit, Modesty and Humility, Patience and Tolerance, Endurance and Perseverence, dedicated love and affecton, in rearing and nursing children, What happens ?

With out the kind and Loving touch of the Mother, we to this life', we will soon be sowing seeds for generations of brutes to emerge, and fill up the space on this planet, and this is a grave moral crisis and an urgent social problem.

By our short sighted reforms in the name of false equality between Man and Woman, we will be betraying posterity for generations to come, by tampering with the natural role and Sublime Content of Motherhood, on which depends the future of Man.

**Like poles Repel unlike poles attract"**

If women loose their feminine and natural qualities of modesty, humility and patience. Sublime grace and charm, and become Masculine in outlook and



temperament. they soon loose their magnetic attraction to men, the Reverence and Sympathy due to the fair sex.

With these narrow reforms in superficial understanding, we are breaking the Sacred Sanctity of Marriage, the peace, Co-operation and harmony of the family life, allowing the two Egos to clash with each other perpetually, in emotional disparity.

### **“Capitalism and Communism”**

We have to effect a Rational integration between Capitalism and Communism, free enterprise and State planning, absorbing their merits and avoiding their defects, and Evolve ‘a New Socialism’, suited to our own Conditions.

### **Conservatism and Radicalism**

The Conservatism and Radiealism act as checks and Counter checks on one another, in the interests of the whole Society, for, the mature, experienced elders with Conservative outlook, with respect to tradition and Culture, with Reallistic outlook on life, act as check on Radical youth.

The hasty adventurous youth, generally immature and inexperienced, with ideallistic outlook, daring and dynamic, Radical and Revolutionary, takes the Society forward from the old ruts and routines, inspite of Conservative checks.

### **“Centrallisation and de-Centrallisation”**

Both Centrallisation and de-Centrallisation is good in their own way, in particular Conditions and situations, and they have to be adopted accordingly, and both have their usefull role in the larger interests of the Society.



On one hand, we have to Evolve a Centrallised world state, 'one world government', 'a world Federation', urgently for the safety and security of the whole mankind which is on the precarious brink of a total disaster, through an 'Atomic war'.

On the other hand, we have to go back to revive small, viable, decentrallised units of autonomous, rural republics, self sufficient and Self-Reliant, with the wise formula of "Simple living and High Thinking", for a peacefull and happy life, for Spiritual Evolution, on the lap of Mother Nature.

We are crowding in big Cities, with huge populations, where Individual is lost as 'a non-entity' in the huge crowd, and has little Scope for free Self-expression, for exercise of moral action, and for indication of Self dignity, with psychological Satisfatcion

### **Violence or non-Violence"**

Though non-violence is the normal and general mode of approach, in all our Social and family relationship, Violence too, has its natural role and function, under a set of speacial Conditions and Contexts, as a last resort and with all good intentions.

When all peaceful means of persuasion and diplomacy fail, and when the opposing force is arrogant, obstinate and incorrigable, that violence is used as a last resort, even to our own children, with all good intentions, in righteous indignation.

Violence is used as unavoidable necessity in Self defence, and in protection of Dharma, and this 'Masculine ethics' Should not be mistaken and abused for narrow Selfish ends and when the intention is pure, it is idle to debate over the technique of action.

### **“Free Enterprise or Planned Socialist economy”**

That some Sort of planned Socialist economy is an historic necessity, and an Evolutionary urge, and the economic and Social Conditions of the unfortunate millions have to be lifted by all means possible, which is already long over due.

Money as the Criterion of social Status, and as power for exploitation should be Curbed, and the worship at the feet of the mammon should be discouraged in every way, and man's interests and energies should be switched on to higher planes of Thought Beauty and Spirit, for more enduring and elevating Joys of life, in pursuit of higher values and spiritual aspirations, than cut each other in ignoble strifes for material Comforts,

The Economic, Cultural and Educational uplift of the masses need not be accompanied by the political rule of the masses, which only ends in the rule of a few ambitious politicians in the name of high democratic principles, for their own ends.

### **“Democracy and Dictatorship”**

It we carry Democracy too far to its extremes and excesses, in placating the Common masses at the Cost of the minority, it results in 'Mobocracy', with deep fall of Standards and Values in all walks of life.

Democracy is one extreme and dictatorship is the other, and both attract in the name of good to the people, with slogans of 'people's Rule', and 'benevolent dictatorship', but we prefer, "stupid democracy", only in preference to the greater evil of 'unlimited dictatorship'

Democracy has its own intrinsic defects, Specially, when it is based on adult franchise of illiterate and ignorant masses, who have no political discretion, and which in effect means, 'putting the cart before the horse'

People's Representation, people's will, people's voice is a grand political myth, a Self-deception, where people are hypnotised with empty slogans and false promises, in the 'make believe', by the political demagogues in their own Self interest.

Premature franchise results in immature government, the sacred political power is put to public auction, in the market place, that demagogues posing as 'demigods' grab it in the name of high principles, with all sorts of arts and crafts of false public propaganda.

It is easy to rouse the masses by playing on their lower emotions, for narrow parochial Causes, with cheap promises, but it is difficult to control them, for, once they are provoked like the 'proverbial Roman mob', it ends in violence, loot and arson and indiscriminate destruction of public property.



## The Limits and Functions of the State

The Best government is that which least governs, but the modern states interfere in all aspects of life, and curb the personal freedom and free expression of the individual in the name of Welfare State, and we have Evolved our own "Political Frakeinsten", in the form of the modern state.

Like the fence meant to protect the Corn, feeds on the corn itself, the modern states meant to guard the freedom and security of the Individual, encroaches on personal liberties, and hampers Free Self-expression of the Individual. at every stage of life.

It is high time, we cry a halt to too much of States interference in all aspects of life, with all kinds of impracticable reforms, projecting its own whims and fancies, disturbing natural way of life, with their own Egotistic Super impositions.

The Modern States are breeding huge Beaurocracy, that disturb the free life of an Individual in all aspects of life, with so much of nuisance and pin pricks, while implementing the impracticable and artificial reforms of the State, as against Natural roles and functions.

We have to limit the Functions and Jurisdictions of the State to only Socio-economic aspects of life common to all, and this limits should be clearly defined in the very political definition of the State, and Its roles and responsibilities, scope and limit clearly set.

### **The true values of Life"**

How can materialistic values, Hedonistic tendencies, sensual comforts and luxuries, more and more mechanical gadgets in never ending complexities of life and commercial outlook go together, with the socialistic pattern of Society. ?

How can we have peace and happiness, when our biological needs are only a few, our Psychological wants are many, and there is enough in this world for our needs of life, but not for our greeds in never ending wants. ?

How can we Carry on with a fundamental Conflict between Science and Religion wrongly posed, when both are equally necessary and important, and both have enough number of votaries equally divided ?

How can we escape Cosmic dust - bin when the world is divided between the two power blocks, antagonistic, with ideological differences, and opposing interests, equally matched with nuclear weapons and C. B. M. s. ?

### **"A Sane Social Order"**

We have to Evolve a true Socialist Society founded on '*Spiritual Socialism*', with moral and spiritual values, with '*Simple living and High thinking*', as the wise formula of life, effect a Rational Integration between Science and Religion and Evolve '*One Scientific Universal Religion*', for the Common acceptance of all, and Evolve '*One World*', '*One Humanity*', '*a World Federation*', and ensure safety and security to whole Mankind.

Man creates his own Hell out of Anger, Hatred, Jealousy and Suspicion, and Creates his own Heaven out of Love, Affection, Kindness and Sympathy and their effect is immediate and obvious to every one's experience.

The Hell and Heaven are our own making, and it is for us to sink low and seek Caracasses on earth, or Sour high in to Heavens, Surpass 'animal man', and Evolve in to a "*Super Man*", the distined goal of Human Evolution.

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—: **Summing up** :—

*If Mankind has to survive the nuclear Crisis :—*

Bid good bye to political demagogues,  
 Assert for a world Federation,  
 Effect disarmament of deadly weapons,  
 Pool military Savings for increased food production,  
 Dont tamper with Nature's Balance,  
 Dont disturb Natural functions of Social life,  
 Dont disturb Natural Roles of Man and Woman,  
 Dont Ration Children, Joys of Home, Divinities in sport,  
 With less mannual labour, have less food,  
 Through Yoga, draw Energy directly from original Sources,  
 Let Simple Living be the wise formula of life,  
 Enjoy Elevating Joys in Realms of Beauty and spirit.











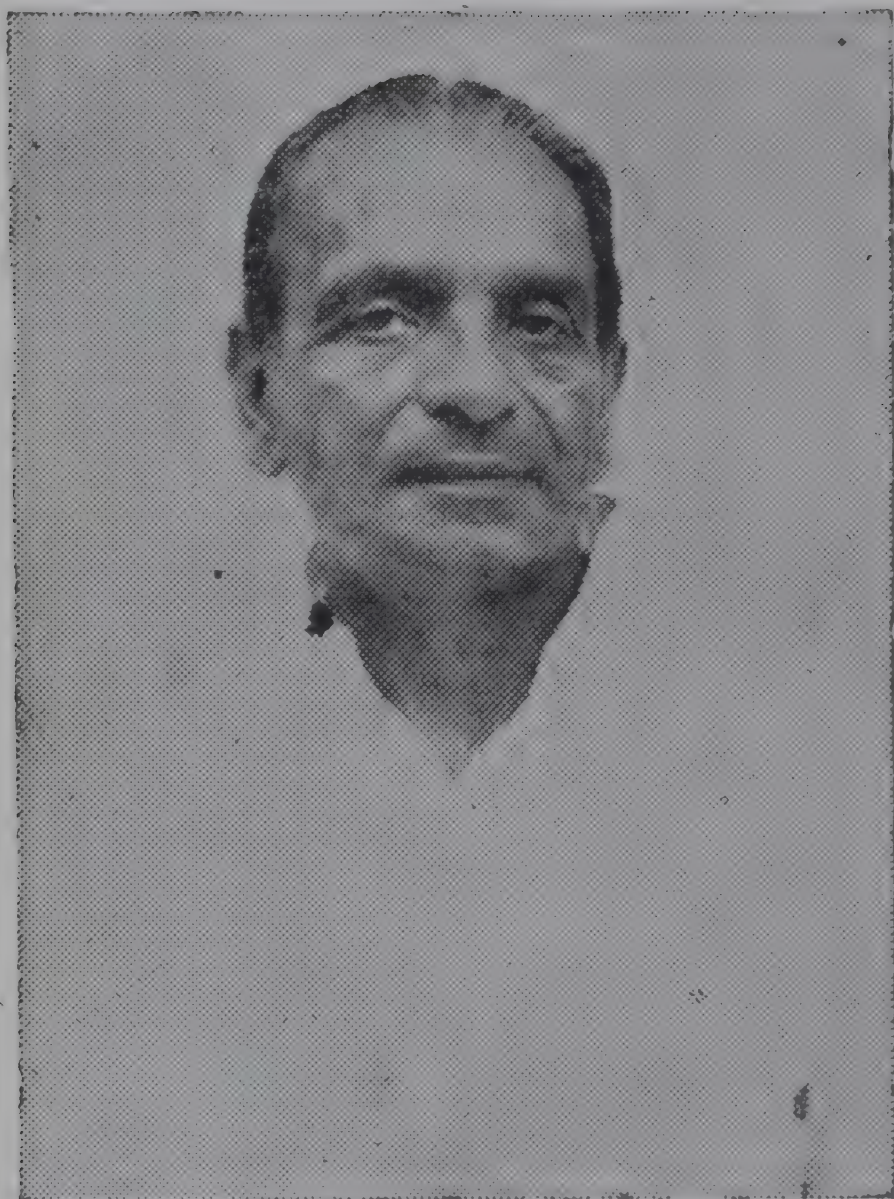
# The Cosmic Culture

*( Dedicated to One World )*

*Viswa Samskrithi*

S. Subramanya Iyer





Author.

(Born on 31st October 1918)

One achieves what One desires, through  
Devotional Dedication.

*"Yeth Bhavam Tath Bhavathi"*



throwing out process in the form of disease, and the process of healing itself are inherent in the very nature of vital organisms. Any disturbance in internal organs manifests through pain and demands necessary substitutes and stimulants and repairs itself. Through medicine, we help only to accelerate the process by administering necessary supplements and anti-dotes.

We are inter-acting with many types of microbes and bacteria in millions in every moment of life in the objective environment. They are natural agencies both beneficial and harmful acting on the organic life. They do act in the interests of life, and the real cause of infection is more of the internal weakness than of the external medium. From the superior subjective plane, these objective attacks can be easily resisted and overcome. The will power of the higher plane exercising "psychic energy" can develop resistance to all vital attacks of the harmful microbes. The "fear complex" weakens the power of the organic resistance. By Yogic disciplines, we can increase the power of natural resistance and develop immunity to all sorts of chemical and vital attacks. Yogis can even digest poison.

Diet is the important factor in the health of the "personality". It has not only the quantitative factor in the proportion of its organic chemical constituents, but also has its qualitative nature. A proper understanding of both its quantitative proportions and qualitative factors goes a long way in maintaining the integral health of man, through proper adjustments in our day to day



self, the positive qualities of life, touches and taps one's conscious and helps to evoke one's own potentialities of powers, faculties and sublime emotions. "The simple living and high thinking", keeps one away from the complexities of the Ego's competitive world, and frees him from so much of fear, anxiety, agitation and tension.

The broad universal outlook and one's spiritual attitude to life, is the crux in the health of one's inner being. We have to recognise and respect the ideological diversity which is natural, and the different temperaments inherent in human nature. We should have sympathetic understanding of our fellow beings and give a good margin for human weaknesses. We should have patience and tolerance for different views and natural tendencies, and develop a mutual adjustability in the spirit of give and take. We should be vigilant in self awareness, and watch our own re-actions and responses to various external stimuli and see it free from unjust, selfish, egotistic motives, desires and tendencies.

The human life is a highly organised and efficient self-motivating and self-regulating organism. The health and disease are the overt and the covert forms of the same process. They are not antagonistic to each other. Any accumulation of organic dirt or poisonous substances in the organism is thrown out by the life itself in the form of wounds and fevers in its own interests. In order to have physiological balance of its various organic chemical constituents, it throws out that which is in excess and demands what is shortage in the body. This

The emotional balance is the important factor that contributes to the "health of the personality". The negative emotions like anger, hatred, greed, fear, anxiety, suspicion and jealousy, create unrest, agitation and tension, drowns the personality in emotional imbalance, through poisonous secretions in the glands. The "fear complex", that aggravates the situation is the real enemy to the health of man. The positive emotions of love, sympathy, affection, compassion, patience and tolerance, maintains the personality calm and composed, serene and sublime. The effect of positive and negative emotions on the personality is proved by the modern medical science. Man in the state of love, affection, sympathy and peace is in heaven, and in the state of anger, hatred, fear and suspicion is in hell. The rewards and punishments are inherent in the very nature of life and this is obvious to everyone's experience. Man in his own self-interest, in the interest of his own health, has to imbibe these positive qualities and lead a moral life.

Through Yogic disciplines, "Pranayama", concentration and meditation, one can conserve vital and psychic energies and develop resistance power to all external attacks of the vital organisms. The constant communion with different aspects of Beauty, music, prayer and fine arts has soothing and salutary effect on the health of the personality and this emotional sublimation lulls the personality in impersonal moods. The auto-suggestion through prayer, in impersonal moods, which is indirectly willing, wishing and affirming for one-



To deal health merely on the physical aspect is quite inadequate and superficial. More than sixty per cent of our chronic diseases are psycho-somatic in origin and traces its roots to glandular secretions in emotional stress and strain, in agitation and tension. We have to resolve the mental conflicts in the split-personality, and emotional imbalance. The human personality is a bundle of many complexes, different life urges, physical, vital, mental, moral, aesthetic and spiritual demanding attention and conflicting with each other. Finally it is the spiritual values of life that can give due sense of proportion to the different life urges and evolve an harmonious integration, without a clash with each other. Peace and happiness constitutes the health of the inner Being, and health is more subjective than objective.

We know enough of personal and public hygiene and also the preventive and curative aspects of the physical health. But we have to know more about the nature of the mental and spiritual health that consists in one attitude to life, and their mutual inter-relationships involving an integrated personality. The health of the inner Being and the goal of life are mutually interwoven and consist in full self-expression of the innate potentialities, in its three aspects of power, wisdom and Bliss. Sat-Chit-Anand.

tional balance has its effect on the health of the body. good disciplined moral life, a broad outlook and a happy attitude to life is the key in maintaining the "health of the personality".



AROGYA means the health of the whole personality in body, mind and spirit. in harmonious development of an healthy body, a balanced mind and a sublime soul. The health of these three aspects are mutually inter-related. It consists in the physiological balance of its organic constituents. the psychological integration of different life urges and a state of emotional balance. The health of the body has its influence on the state of the inner Being, and the mental and emo-

## AROGYA

"Pathivratha Dharma" is the noble tradition in Bharatiya culture, which has maintained throughout the ages. the sanctity of marriage, the nobility of motherhood, peace, happiness and harmony of the family life. It is adherence to this great tradition on the part of our women. that is mainly responsible for retaining the glory of Bharat and its culture. It is on this social foundation of family ideals, that our culture and civilisation has endured for thousands of years and all credit goes to the noble mother-hood of Bharat.

of "Universal Mother", in devotional love. Here too the man can fulfill his "Gruhasta Dharma" and "Atma Dharma" simultaneously and attain self-realisation. But men are generally Rajasic and egotistic in temperament and this sublimation is not easy for them as in the case of women, as feminine, and nature is more conducive to the ideal.

“Eka Pathni Vrata” is the similar ideal for m  
Same is the spiritual attitude and approach. The w  
is held in “sacred Bhava”, as Devi, as the sym

In this ideal, the spiritual and social purpose  
life blend in harmony. She as the nucleus of the fam  
fulfils her natural and social role and her own “ATM  
DHARMA” as a “Prema Yogi”. Unconsciously  
develops many extraordinary powers and het “Mahim  
manifests from her own Spiritual centre. Through t  
Yoga, the noblest of the Spiritual paths, she fulfils  
sacred mission of life, attains self-realisation and enjo  
the Supreme Bliss. The most Blessed is the won  
absorbed in the ideal of “Pathi Vrata”. Gods  
their first homage in creation to this Mother-hood.  
Vedas declare Her as more Sacred than the Sacrificial  
for she manifests the very “Spirit of Yagna”.

The ideal of “Pathi Vrata” is initiated to  
daughters of Bharat during the sacred marriage cerem  
through vedic mantras. Marriage is a sacrament,  
inviolable sacred bond. It is not a social contract  
can be broken on sensual or temperamental disparit  
It calls for mutual adjustment through pure love, mut  
give and take in the spirit of Thyaga. The rights  
duties merge in one. This intimate bond is interwo  
with the purpose and aspirations of life and the fut  
of children is held in sacred trust.



Her love is a pure response direct from the heart, where mind, the egotistic screen of Maya, does not intervene and do the mischief. She feeds on love, rests on faith and muses on hope. It is a unilateral spiritual approach an unconditional, impersonal love, that does not await or demand any reciprocity from the husband. She is not egotistic or possessive, based on the values of senses or on the judgment of the intellect. She is free from all negative emotions that arise in the mind by the distorted scrutiny of the Ego. She allies with patience and sympathy, tolerance and endurance.

She approaches from the fixed attitude of pure love from the heart and does not give scope for any reactions. Here there is no conflict of Egos and tempermental disparities. She is not affected by the conduct and behaviour of the husband. She merges her individuality and feels one with him in all respects. When he deviates from the path of Dharma, she does not react, but through loving counsels, tries to transform him. She treats and serves him with motherly affection. Her love, faith and loyalty remains unblemished under all circumstances. She is ever conscious of her Dharma, loves him in devotional dedication and does her duties in the spirit of Yagna,

She is Prema Murthy and Dharma Swaroopini, the embodiment of "Divine Mother" Herself. She is ever auspicious and radiates joy and purity. She is serene and sublime in self-abundance and the grace emanates from her own being. Through Her love and



The all pervading Divine is potential in all, in subject and in the object. It is one's spiritual attitude that confers one's real value to the categories external to the object. It is one's spiritual attitude to the inner symbol in the temple, why not to the living symbol of her "Pathi", in her own Shrine to her, the outward personality of the husband is the "covering of Maya", and she loves and worships Divinity beneath it. With this firm faith, she sublimates her ego and takes shelter in him and walks in his steps, as shadow follows the light.

The ideal carries a great spiritual significance behind it, based on the "Science of the Inner Being". It is "PREMA YOGA", the noblest of the spiritual paths. In this "Yoga Sadana - prema tapas", it is that reaps the real fruit there of, for unconsciously evokes her own spiritual centre and unfolds her potentiality in an indirect way. The husband is the harmonious, external medium for constant exercise of the sublime emotions in one pointed concentration. Through this spiritual communion in devotional love she evokes her "intuitive inner Creativity"; and unfolds the subtle Satvic power of love. In this Yoga, the husband merges in the means, in steady unfoldment of Divine potentialities.

"Universal and the Infinite", in the living symbol of finite individual. It is a spiritual attitude in impregnated faith, where husband is loved as everything.

"Pathivraha Dharma" for women, and "Eka Pathni Vraha" for men, are the sacred ideals enjoined by our Shastras for the "Gruhashashrama" life. The ideal of Pathivraha consists in devotional love concentrated in husband, in all purity and chastity, in motive, thought and action. She has to feel her pathi as embodiment of Divinity, and invest in him the "Lordship", the

## P A T H I V R A T H A D H A R M A

"Ahimsa" can be practised only from a state of pure impersonal love, rooted in one's being. It is love itself in action. It is much more than an ethical sense, a mere sense of duty. It is a spiritual attitude in Universal oneness of all life. The ideal carries with it the qualities of Goodness, wisdom and love. Good intention alone is not enough. It allies with the light of wisdom, and responds in tune with Dharma, in tune with natural justice, and natural harmony.

The fast and prayer helps his own self-purification. If "Satya-graha" is over an ideological issue, where convictions differ, and if the other party is also sincere in his conviction, then it amounts to coercion and is apt to fail. One should recognise and respect one's Swadharma and Swabhava, the equal freedom of others in all ideological, moral and spiritual aspects of life, where diversity is natural and convictions differ. Only through love and persuasion, one can convince and transform the other.



inner purity and quality of the subject, who weilds i  
 Only a highly evolved being can exercise such a  
 influence on large numbers. We have examples o  
 Christ, Buddha and Mahatma Gandhi who preacha  
 and practiced love and Ahimsa, and influenced larg  
 numbers of men and women. Even they could no  
 transform all and the effect was temporary, for humanit  
 in general is still far from receptivity.

The violent and non-violent approaches carry  
 their own actions and re-actions according to the Law  
 of Karma. The violence breeds violence. Though the  
 opponent may not re-act immediately due to fear or ou  
 of circumstances, the re-action is repressed, shelters in th  
 subconscious as an impression, waits for its opportunity  
 and gives vent to it in some other form. Through  
 violence one may succeed temporarily, but it is bound to  
 have its repercussions and retributions, sooner or later  
 But when force is used for an impersonal Dharmaic cause  
 then it is free from Karmaic effects and carries the Grace  
 of the Spirit with which the act is done Through acts  
 of love and sympathy, one reaps the good fruits  
 thereof. The rewards and punishments are inherent  
 in the very nature of actions, and none can escape the  
 justice of this inexorable law.

"Satyagraha" as a form of non-violent resistance  
 has its scope as well as its limit. In glaring instances  
 of injustice, where the conscience of the general is in  
 unison with the cause, it may have effect. But the  
 Satyagrahi by himself should be pure in motive, thought



ment, he is crude and open, violent, arrogant and self-centred. These manifestations of Adharma and injustice in different temperaments have to be fought in different ways, and circumstances involved in particular cases, with different methods of "Sama, Dana, Bheda and Danda".

When human nature is so diverse in temperament, it is futile to debate over the technique of action-violence or non-violence, for human spirit cannot be imprisoned in a rigid technique. The masculine grit and vigour of righteous man is necessary to fight the forces of Adharma. The exact nature of the action cannot be pre-determined. It depends on the conditions and circumstances and the nature of person involved. Yet a broad course of action can be set. First, we have to try with love and persuasion, then with diplomacy, and when all the soft methods fail and if the person continues to be obstinate and arrogant, we have to use force and fight with masculine dignity and uphold the cause of Dharma. Here the force is used for the impersonal cause of Dharma in the spirit of Yagna and it is not 'Himsa', for, motive is free from egotistic end.

Only a few can put up a pure non-violent resistance to the forces of evil in all the planes of motive, thought and action, through Satvic, Spiritual power of love. It does not seek the submission of the opponent, rather transforms his heart. One should be able to exercise pure and impersonal love and manifest Spiritual magnetism in his being. The response depends on the

Any action in pure Bhava, in impersonal love, in tune with Dharma, in tune with one's conscience is "Ahimsa". All actions involve Dharma sukshma and Nyaya sukshma. In determining this, one's intellect errs with all rationalisations, for, it is the instrument of the Ego. One's conscience never errs, for Dharmic sense is the voice of the conscience and it is an intuitive call from one's unconscious cosmic centre. When one is established in the state of impersonal love, his actions are natural, good and spontaneously Right.

A good man is essentially non-violent in motive and does not abuse power and knowledge for narrow selfish ends. But in Swabhava, he may be feminine in nature, he disassociates from the evil, and does not offer direct resistance to it. If he is masculine in temperament, he is conscious of his honour and he cannot brook the tyranny of the evil, and offers resistance to it and fights "Adharma" and injustice wherever found. The righteous man may be Feminine or Masculine in temperament. These temperaments co-exist in human nature and balances the pull of extremes, Nature needs both as complementary and compensatory to one another. It is wrong to generalise in terms of feminine or masculine ethics and lay emphasis only on one.

The bad man is essentially violent in motive and abuses his powers and faculties for narrow ends. If he is of feminine nature, he covers his cowardice for good ness, hypocrisy for good intentions, and uses his knowledge for shrewed exploitation. If he is of masculine tempera



The physical forms break up due to age, disease or accident at one point, but its constituents renews elsewhere and envelops a new life. There is no death in the real sense. These transformations are inherent in the very nature of life. All life is a sacrifice to the purpose of Spiritual Evolution—lower forms to the higher, plant life to the animal, plant and animal to the human, and finally man himself is a sacrifice to the Cosmic cause of Dharma. We should recognise this natural process and should not take "Ahimsa" in its literal sense.

All action in subjective purity, sincere Bhava and impersonal love, constitutes "Ahimsa". Ahimsa is discerned by one's intention and not by the nature of action. The Surgeon uses knife in the interest of the patient, Mother gives blows in the interest of the child, and teacher uses stick in the interest of the pupil. Though these acts involve physical injury, the motive is pure and it is not "Himsa". Many actions though physically non-violent, involves mental coercion, fear and pressure, and it is "Himsa". If one's intention is pure, and if the action is mistaken, and causes pain to others, it is not "Himsa" on the part of the subject. If one abuses one's knowledge and power and exploits the innocent, even though does not cause any physical or mental pain, it is "Himsa" for the, motive is selfish. In all actions, it is purity of one's Bhava, that gives moral quality to the action"

Any willfull action, in evil intention for selfish ends, violating Dharma and natural justice is "Himsa".



All life in creation are integral parts of one Universal life. The particulars in the "Macrococosm" undergo constant change and transformation from one form to another. Life feeds on life, and life exists in life according to its Swadharma and Swabhava.

It respects the sanctity of life, the natural law of evolution, the equal freedom of all life to co-exist. It is an impersonal love response to all life in creation. Spiritual attitude and not to the technique of action nature of action in the physical plane. It refers to the motive, thought and action. It does not mean the Supreme Dharma. Ahimsa is non-coercion of others. "Ahimsa Paramo Dharma" — Ahimsa is the

## AHIMSA

Beauty is the mediator between the soul and the Divinity. All great creations in fine arts are the spontaneous outpourings from the unconscious in the spirit of, dedication in Devotional attitude to the "Divine". Beauty should permeate our daily life. The constant communion with Beauty softens ego and improves our moral and spiritual qualities. Beauty has salutary effect on the health of the human personality.

of Ananda.  
personality, physical, vital, mental, moral, aesthetic and spiritual should attune, integrate and harmonise to the supreme aspiration of the soul, in full self-expression

Beauty holds standing invitation to man, to evolve and enjoy, enduring and elevating joys in her non-competitive realms through creative channels of fine arts, than indulge in lower urges, cut throat competitions and ignoble strifes. Let "simple living and high thinking be our formula of life", and release our mental energies to fulfill higher aspirations of life.

The sublime touch of beauty evokes the spirit of man. Beauty acting as nature's bait to the soul, unfolds the spirit. The constant communion in different aspects of beauty in the objective environment kindles the spiritual centre in the subjective. The beautiful and elevated surroundings sink the human personality in sublime moods. All great and creative arts emerge in spontaneous outpourings of the spirit in intuitive moods. In fullness of Bhava, in full self-expression, the ideas and forms come out in full self-expression, the ideas and forms come out in perfect unison with the spirit.

Finally man has to merge in the Beauty of the all pervading spirit through Bhava, within and without and sink in the universal oneness of whole creation. Beauty consists in harmony in Diversity, the Dynamic and creative display of rich varieties in order and rhythm, As different organs of the orchestra play in harmony to one symphony, the diverse manifestations of the universe have to evolve harmony in tune with one cosmic rhythm in full self-expression of Ananda. As different organs in the human body are attuned to one Central will in intelligence and purpose, the different aspects of human



Beauty manifests in different forms, and different planes. First we enjoy the beauty of the physical form directly through the senses without intellectual process, then through mind, we enjoy the beauty of the form with ideas, then we perceive the pristine purity of its moral sense, Finally in the spiritual plane through Bhava, we merge in the Beauty itself and enjoy the Bliss in Oneness, in the communion of the spirit. As forms and mediating instruments drop away the subject and the object merge into one. We respond to different aspects of beauty in different planes according to the development of our aesthetic sense and as joy increases as we evolve in the scale of spiritual evolution.

The supreme reflects through the mirror of Beauty. We perceive rich lessons in nature's manifestations. She is the Teacher of teachers, opening her books of living truths and preaching the glory of living Gods. We perceive in nature, the unity of purpose, the identity with whole, and the harmony in diversity. The part which fulfilling the purpose of the whole, fulfilling its own nature in mutual interdependence. Truth and Beauty are closely associated and reflect in each other.

Goodness and elevates man. and purifies our hearts and minds. Beauty evokes manners, conduct and behaviour, thought and action influence on all other aspects of life, on our methods as we become beauty-conscious. Beauty has an invisible animals. Through constant communion with Beauty trees, rivers, lakes and water-falls; flowers, birds and



Beauty in all its order, rhythm and harmony, reflecting even in the humble and the simple. Beauty enriches, nobles and elevates man in direct communion with the Spirit. Beauty has transforming effect on the human personality. It is the cosmic principle of attraction, sublime and enchanting, that allures the human soul. It is the subtle and Satvic quality, that draws the spirit of man in communion with it. We love Beauty and sink in joyfull ecstasies, "The thing of beauty is a joy for ever". It is a reward and an end by itself and is the absolute value of life.

When we perceive the beauty of the Universal manifestation, the millions of stars spinning and swimming in space's silvery ocean, the systems round systems, and constellations round constellations, we perceive this grand panorama in its Magnificent Order, in precise balance, in Sublime Rhythm and Profound Harmony. As we reflect and contemplate the law behind its manifestation and Intelligence behind it's order, we feel the invisible touch of the Supreme. We feel the all pervading presence of Divinity directly through Beauty. When man's aesthetic sense is well developed, he waits for no other proof and feels the supreme Reality and Enjoy the Bliss, treading through the corridors of Beauty.

We perceive Beauty in nature's manifestation in Her rich variety, ever fresh and smiling, inviting the spirit of man to Her embrace. We enjoy the sun-rise and the sun-set, the shining moon, the floating clouds and the star-lit-sky. We enjoy the Beauty of natural scenes, hills

indirect way. Through direct indulgence in the wrong it is experiencing and eliminating what is false and transcendent. This is an indirect preparation for receptivity of what is True, Real and Eternal. It is taking a curve and a turn and at the ripe moment, it effects a dramatic transformation. This has happened in the lives of many saints and what is true of the individual is also true of the general. What apparently looks like moral and spiritual deterioration in the general, is only an indirect preparation, in a negative way, for a great transformation.

This whole universe is evolving in the cosmic evolutionary process. We are the integral parts of this great movement. The Universal laws are meant to fulfil the purpose of cosmic evolution, and behind their rationality, there is a moral and spiritual motion of the Universe. We have to intuitively perceive these new dimensions in the universe and in man, and catch their inter-relations in the purpose. In man it is "Spiritual Evolution", the unfoldment of his potentialities in full self-expression. the realisation of his innate Divinity Sat-Chit-Anand. "Goodness" is the crux in the whole problem of spirituality.

## SUNDARAM

The All-pervading Paramatman in the aspect of Beauty is Sundaram. This living presence of the Supreme is felt and enjoyed in the visible manifestation



emotions of life and is calm and composed, serene and sublime. He enjoys the health of the personality and is not drowned in negative emotions and does not suffer emotional imbalance, unrest and tension. Modern medical science clearly proves the effect of positive and negative emotions on the health of the human personality. It is obvious to everyone's experience. In one's own true self-interest, for one's own peace and joy, one has to imbibe goodness and universal outlook on life.

The sacrificing spirit is the keynote of good living. Our real peace and joy consists in giving - "Thyaga", in selfless acts of sacrifice, in the spirit of dedication to impersonal cause, and to that extent we will be realising the "infinite" in us. Our true self-interest is interwoven with the general, and our own purpose is in tune with the universal cause. All our struggles and obstacles, trials and tribulations, pains and sufferings are necessary stimuli to evoke the indomitable spirit of man and its potentialities. It is in the very nature of life to err and suffer, but it is necessary for human elevation, for, it carries the rich reward of experience and provides wisdom to mend and mould one's self.

We are not confronted with eternal opposites, and there is no eternal evil as such. Truth, Goodness, and Beauty are the absolute values, and in relation to them, all are evolving and are in different stages of evolution. We are only less or more evolved in relation to each other, and all are sure to reach the goal sooner or later. The humanity in general is evolving in an



Goodness is not talked about but lived.

Godly man is spontaneously good, for he has sublimated his Ego and feels the oneness of the Universal Father. He is always intuitively in tune with Dharma. He adorns true humility and is ever conscious of a higher power acting and directing the Universe and "Benevolent moral law"; working for the common good. He is soft and gentle and has love and sympathy for others. He is a gentleman in motive, thought, word and deed. Such men are the real assets in society. They are the spiritual magnets in social life, and radiate infect goodness in others. The very presence of such a man in society has an unconscious influence and is forming effect on others.

The man when narrow and self-centred, is prone to hatred, anger, greed, jealousy, pride and vanity. He lacks sympathetic consideration for others. The intellect is the instrument of the Ego and stands ever ready to rationalise and justify its actions. No amount of science and knowledge can make man good, unless he develops an impersonal and universal outlook on life. Knowledge and power, when not blended with love, makes intellectually arrogant, self-conceited, impatient and intolerant. One's knowledge and understanding should find transformation in one's goodness and then one gains intrinsic value.

The goodness is its own reward in life. It is a means but an end in itself. Truth and Beauty rest in Goodness. Man in impersonal love enjoys position

in the state of impersonal love, he is the natural embodiment of all positive qualities of life. His thoughts and actions are naturally good.

What is goodness? That which contributes for order, peace, joy, balance and harmony is "Dharma", and that which causes chaos, conflict, confusion, pain and suffering is "Adharma". This is the broad test to discover what is good and bad. Man in general is motivated by selfish and egotistic tendencies and his range of perception is immediate and narrow. But what is really good to one, is good to all and what is good to all, is good to one self. This enduring and elevating light of Dharma should be perceived. Goodness leads to one's own enlightened self-interest in every other aspect of life. It is the true anchorage of life, and is the key in the art of living in peace and happiness.

Morality is the foundation for spirituality. There is no spiritual progress without being pure and life is the training ground for the same. The parental influence and family life, religion and rituals, customs and conventions, study and education, are all different exercises meant to evoke goodness in man. Moral purity is the starting base for all spiritual paths. It is the Divine treasure in man that is enduring and goes with man as good samskaras - "Punya", from life to life. When Karma is performed in the spirit of Yagna, it purifies man and rewards with ever-increasing "Grace of Goodness."



of beauty, they prompt goodness in him. But goodness itself exists independently innate in man. The man need not be an intellectual or aesthetic for being good. Many illiterates, and ordinary men are naturally good and many intellectuals are egotistic and lack goodness. Goodness is the barometer that discerns the level of spiritual elevation in man. The goodness that radiates in social relationship is the mirror that reflects one's qualitative state. Religion, education, parental influence are all external aids to kindle the innate moral quality.

The innate goodness in man perceives the moral law in the Universe. It recognises the principle of righteousness "Dharma". Dharma upholds and sustains this Universe. By violating Dharma, man inflicts punishment on himself through the law of his own Karma. Man through his motive, thought and action is responsible for his own uplift or fall. The rewards and punishments are inherent in life. All achievements should lead to evoke goodness and permeate it in the Conscious Being. Man without goodness, in spite of all other faculties, talents and capacities will be fundamentally defective. The men naturally good, though mediocre in all other aspects, is respected.

Goodness in action in the physical plane, referred to man's outward behaviour, polite and courteous, soft and sympathetic. Goodness in the mental plane means conscious intunement with Dharma. Goodness in the spiritual plane of Bhava is Love itself, the spontaneous goodness itself. When man is established in goodness,



moral law, It is Dharma, and in the existential and operative aspect as the Law of Causation, It is the Law of Karma. Rita reveals the "Beauty of the Universe". The understanding of Dharma gives us wisdom in the "Art of Living". The knowledge of the operative laws in different planes of existence, enables us to tap physical, psychic and spiritual energies to our immense advantage. Truth balances the conflicting forces to peace and Harmony. Truth leads us to Ananda, the goal of life. As we perceive different levels of "Truth" in different planes, in the ladder of Spiritual Evolution, to that extent, our power, wisdom and joy increase. "Truth" is the fundamental value of life. Truth triumphs- "Satyameva Jayathe".

## SHIVAM

SHIVAM is the central quality of the Universe, the Goodness in man, the purity in motive, thought and action. It is the "Godliness", the Moral Beauty of the Being, innate Goodness itself, potential in all. It is universally accepted, not because religions preach it, but because it is felt by everyone in enlightened moments of life. It is the moral sense, inherent in man, as the voice of "Conscience", and can intuitively discern the justice of a social problem. Goodness is the absolute value of life. It is ever auspicious and radiates purity.

Truth and Beauty evoke goodness in man. As man perceives higher levels of Truth and higher aspects

is no break in the evolutionary chain. It is one continuous process of evolution from the "Paramanu" to "man" in three phases of inorganic, organic and human, steadily unfoldment of the consciousness, potential dormant. The consciousness that is dormant in matter is implicit in animals, and is explicit in man. Every man is aware of only a fraction of his "total consciousness". Still much of his higher potentialities powers and faculties lie dormant in his unconscious.

Ever since the advent of Rationality in man earnest seekers in all ages and in all countries have been seriously engaged in the quest of "Truth". The age of enquiry into the fundamentals — "Who am I"? "What is my relation with this Universe? From where do I come and whither am I bound? What is the meaning and purpose of this life?" is still going on and the spirit of man will not rest content till he finds satisfactory answers to them. This search carried on in three fields of human enquiry; scientific, philosophical and religious with the aid of analytical, synthetic and intuitive faculties We have the scientists' analytical search, a free thinker metaphysical probe and seer's intuitive revelation. Man understanding with regard to fundamentals is steadily increasing in all the three fields of enquiry. But the sages and seers, with their intuitive understanding are far ahead of the rest, and they are the forerunners in human evolution, the vanguards in the march, the torch bearers in the path of Spiritual Journey.

"Truth" in the spiritual plane, in the aspect of Beauty, is Rita; in the evolutionary social aspect



them and release our mental energies and set our adventure in non-competitive realms of Thought, Beauty and Spirit. The ideological and spiritual freedom of the individual, the economic and social justice, work in tune with one's temperament, more leisure for creative thinking, search and study; contemplation and meditation and harmony, are necessary for the full self-expression of the human potentialities. Man is potentially Divine, but he has to surpass "himself", transcend his narrowness.

"Truth" is directly related to the unfoldment of consciousness. The evolution is fundamentally spiritual. It is consciousness that is evolving and body with all its instruments, is the vehicle of the consciousness. The physical and biological evolutions are only the corresponding outward expression of the Spiritual Evolution. Though consciousness is dormant in matter, the elements and their atoms exhibit a certain degree of consciousness and individuality; for, they show varying degrees of chemical affinity, and enter in definite combinations with other elements. Even the dual nature of the electron, implies a certain degree of consciousness. In plants and animals, we perceive an instinctive display of consciousness.

There is not any extraneous agency guiding or directing these processes from outside. It is the play of one's own inward nature, through instinctive consciousness. There is no external intrusion of "Life" or "consciousness" in the middle of evolution and there



Our physical and vital activities are only a means to work out higher aspirations and not an end in themselves. We have to set a due sense of proportion

With the development of language, communication and exchange of ideas. we have built a "common pool of human understanding". We inherit our ideas, wisdom and knowledge of the sages, of patient search and study and experience. Everyone has something to contribute directly or indirectly to this common pool and this constitutes the human knowledge in general. The individual evolves through the creative individual. The creative individual with further creative search, study and experience, contributes and enriches the general understanding. This social co-operation accelerates the human evolution in general.

inward, depending on one's own intensity of quest and creativity. The freedom of the individual is sacred to natural flowering of the human personality in full self-expression. The individual is sovereign in all ideological, moral, aesthetic and spiritual aspects of life. For diversity is natural and necessary for the acceleration of human evolution. Any attempt at regimentation of ideas, generalisation of concepts, values and methods, by force either by state or by organised institutions, religious, secular, hampers the free natural growth of the individual, and kills his creative incentive and initiative. It is on its very face, unscientific and irrational and if forced, bound to create chaos, conflicts and confusion.

project our own preconceptions, favours and prejudices and arrive at a conclusion, partial, narrow, one-sided and angular. Our Ego gives its own colour to it. We often simplify a person's motive, either take it as pure or as evil, and miss the principle of association of various intentions, good and bad, personal and impersonal, cast in different proportions, all in a complex of one's own. To judge a person aright, we need an impersonal mood, sympathetic consideration and intuitive sense. It is much more difficult to discern the Truth of a complex social problem. It has many bearings, many angles and many aspects. The integral balance of all this is constitute the Truth of a social problem. It can be discerned only intuitively and not by intellectual analysis, or by a group of experts.

With the expansion of waking consciousness in man, and with the functioning of reasoning and discriminating faculties, man enjoys the choice and freedom of his Creative Spirit. Every man is unique and has to evolve spontaneously in tune with his Swabhava and Swadharma. He has to cut his own path; experience and understand in his own way, discern the values of life, unfold the higher potentialities in his own method and reach the goal from his own direction. In man, the Spiritual Evolution is individualistic, but socially co-operative in his own enlightened self-interest. While in animals the evolution was common and instinctive, in man, it is personal and creative; mutually complementary and contributory. His spiritual progress is not set in time along with the general. It is personal and



as "Brahma Vidya" and "Atma Vidya". We have take them in Faith as starting base and finally take independent plunge, develop our potentialities through meditation and concentration, and Realise the Truth. Our "Vedas and Sruthies" are known as "Pramana the Sources of Truth. While blind faith is sought out one's weakness and seek's security in others, "Faith" is Faith in oneself, and is caught by one's "Intuitive sense" and it transcends Reason.

The perception of "Truth" involves three factors in the process—the subject, the instrument of perception and the object. The understanding level of the perception varies from man to man, and hence there is relativity the subject. The instruments of perception are different stages of development, and vary from one another, and hence there is different degrees of perception. The object may be gross or subtle, a simple or complex problem. The complex of these three factors differs from one another. In relation to Truth, men are in different positions and each has his own angle of perception. The "Truth in itself" is different from the "Truth perceived". All conceptual and intellectual understandings are relative. As perceptions vary, there is ideological diversity and as more and more we develop intellectually, the diversity intensifies. Only in the spiritual plane, in total consciousness and through intuition, can one comprehend the "Truth as it is".

We all accept the factual knowledge of the gross physical plane. But in judging a person we err.



verified by any means. By evoking the spiritual centre "Sahasrarachakra", man can have direct spiritual vision of the cosmic manifestation in its total comprehension.

Our conscious mind is informed and enlightened both by our pre-conscious and super-conscious and is in continuous association with them. All the three faculties, analytical, synthetic and intuitive, with their centres of perception, and with their data, together constitute the "rational faculty in man" Buddhi. It is aided by thinking, reasoning and discriminating powers. Man in deep contemplation and meditation over the fundamentals, impersonal, scientific problems, in a spirit of dedication, "Truth for Truth's sake", gets intuitive flashes. By correlating and synthesising different data, applied by intuitive, synthetic and analytical faculties and catching their harmonising and unifying trends man can build a "logical system"—"an universe of ideas"—and perceive the "Rational Beauty of the Universe"—"The Beauty of the whole", in all its interrelations, with all its laws, in Order, Balance, Rhythm and Harmony. Man's Rationality is attuned to, and can perceive the corresponding Rationality in the Universe. This is the discriminative understanding through logic and reasoning—the Rational perception of Truth.

Our ancient sages through deep concentration and meditation combining Gnana and Yoga, developed full potentialities of the Super Conscious and had direct spiritual vision of the Supreme Reality. They have recorded the nature of their Realisation in our scriptures

The Super Conscious - "Pragna" - is yet conscious in the normal man - It holds the Intuitive faculty and the spiritual centre of perception. It operates from the spiritual plane. It is the subjective or intuitive mind. It is meant for creative understanding and direct perception of the Truth in the Spiritual vision "Yog Pragna". The spiritual centre is set on universal range. It is linked and tuned to the "cosmic consciousness". It is the universal centre in the Individual "Mahat". The powers and potentialities of the Super-conscious is still dormant and remain untapped in the vast majority of men. It can be evoked by combination of Gana and Yoga. When fully evoked, it acts as receiving and transmitting station for Spiritual vibrations. The Super-conscious deals with "Truth" itself and revelations are one's pure experience, which cannot

problems, it correlates our preconceptions and provides a ready judgement, an impression in synthetic essence and passes on to the objective mind, and this is our "Common sense". The conceptual understanding varies from man to man and is coloured by one's own past. The divers starts in the seed itself, and develops into a complex one's own Swabhava, through permutations and combinations of hundreds of varying factors from one another. Our past life, our parentage, our education, our association, our understanding, our experience, differ and vary one is a unique mould by himself. While there is general agreement with regard to factual knowledge, ideological, moral, aesthetic and spiritual diversity innate and natural in man.



regard to the factual knowledge. This knowledge can be easily verified through observation and experiment. But this understanding is confined to the physical plane. Even here, we have the knowledge of how the physical forces operate qualitatively and quantitatively and it does not answer the question, Why? It cannot throw light on the fundamentals, the purpose and meaning of life.

Our Sub-conscious, with synthetic faculty and "psychic centre", is meant for correlation and synthetic understanding of various personal and social problems. It is our "Instinctive mind" - "Chitta". It is our submerged preconsciousness - "Swapna". It carries and holds our entire past. It is the accumulated storehouse of all our past "Vasanas and Samskaras", tendencies and propensities, our past experience of men, matters and problems. It is the seat of our memory and past associations. It is the controlling centre of our involuntary functions of life, instincts and habits. The psychic centre holds the potentialities of psychic powers and faculties. It can directly comprehend the objects. In dream state we see without eyes, and hear without ears. It is the seat of all "Extra sensory perceptions" and "Thought transferences." When its potentialities are fully evoked, it can will and direct the thought, and act as receiving and transmitting station for thought forces.

Our synthetic faculty deals with the "Conceptual knowledge". In dealing with personal and social



Our waking consciousness- "Jagrat" - enlightens our objective mind "Manas". It is directed outwardly, it deals with the immediate present and voluntary functions of life. It is concerned with the factual knowledge of the gross physical plane. Our objective mind is fairly well developed in the normal generalities and there is common agreement amongst men, with

Our waking consciousness, with analytical faculties and senses are meant for the detailed analytical study of the particulars in the physical plane, and to negotiate with the physical and social environments. Our senses are only projections from our higher centres, perceptions, specialised, canalised and focussed in different channels, for hearing, seeing, feeling, tasting and smelling. They manifest only partial capacities of the potentialities at the centre, and are set on a limited range of perception, to sound, light, touch, taste and smell. The full capacities the "Supra Sensory perceptions", dormant at the centre, and can be evoked with necessary Yogic disciplines. The "Pancha Tan Mantras" in the Subjective, cognises through the "Panchendriyas", deal with "Pancha Bhutas" in the objective.

physical plane. we negotiate with objects or persons, the mental plane, we negotiate with problems personal and impersonal. In the spiritual plane, we negotiate with the "Truth" itself, the supreme truth of Universal existence-the total view of the cosmic manifestation. From the super conscious spiritual centre, man can have the direct spiritual vision of the Supreme Truth.

"Spiritual Evolution"; and have left their "footprints" on the sands of time.

When man elevates himself and is conscious of the "True values of life", and is charged with the impersonal cause, that he is truly Creative. He perceives the same "Life, Law and purpose", pervading the Individual and the Universal. He is in tune with the "Universal Cause", and identifies with it. In honour and self-dignity he dedicates his life to the "higher cause", in the spirit of Yagna. He is aware of the significance of prayer that brings out the purpose of life; for, prayer indirectly, is willing, wishing and affirming for one's self; "Lead me from the darkness of ignorance to the Light of wisdom; from weakness of life to the strength of the Spirit; from the cycle of life and death to the Bliss of immortality".

## S A T Y A M

"Satyam, Shivam and Sundaram", - 'Truth, Goodness and Beauty' are three qualitative aspects of the Supreme Reality. They manifest as absolute values of life. They are interwoven and interrelated, and at the apex of the Spiritual plane, they merge into one. There are various levels of Truth from the 'Particular' to the 'Universal'. In order to perceive "Truth" in different planes, man is endowed with different states of consciousness, waking conscious, Sub-conscious and super-conscious, with analytical, synthetic and intuitive faculties and with respective instruments of perception, senses, psychic centre and spiritual centre. At the gross



The first is an easy path and is dominated by Feminine principle. But in the attitude of "To Surrender", they lose dynamic and creative urge in It. They transcend lower egotistic and rajasic tendencies and directly take shelter in the "light of the universal". They are purely religious and sentimental and move by sublime emotions and rest on the lap of Divine Samadhi. Majority of the seekers are generally Feminine in temperament, and take to this easy path of sublimation. They are saints and mystics, and there are various paths in the sublimation process. Though they enjoy Bliss, they miss many steps and many aspects of Reality, and cannot afford rational explanation to their experience. For, it is a direct intuitive manipulation in the "unconscious", without any integration with the "conscious".

Only a few are truly masculine in spirit, and capable of conscious integration of the "Individuality with the "Universal", Combining Gnana and Yoga, they maintain a good blend of both Individuality and Universality. They are both Rational and Religious Gnana and Prema blend in one. They are "Raja Yoga and take to this difficult path and "tread on razor edge". They are both rajasic and satvic. They Yogis, sages and seers, truly revolutionary and creative they alone can afford rational explanation to "Reality" they experience. They are consciously in tune with the "Universal", and live from moment to moment untruffled, from the "root of Being" - "Sthitha Pragnas They are the vanguards and the torch bearers



the active, dynamic, rajasic principle, the prime motivator of the life urge for Ananda. It is Rational, evolutionary and Creative and when it blends with the universal principle, of love, It elevates life. It has to get over the binding temptations of "Maya".

"Aham" manifests in three stages of consciousness, 'Jagrat, Swapna, and Sushupti', as conscious, sub-conscious and unconscious respectively. The senses and the waking consciousness, constitute the objective mind. It is only a fraction of our total consciousness, and we are aware of only a very little part of our own Self". Deep in the subjective, in our subconscious, and unconscious, lie dormant our greater potentialities, powers and faculties. We have to tap them and link them with our conscious Being.

The cosmic principle of "Aham" can never be annihilated as long as there is manifestation of life. Its Individuality" and 'Self-interest' persist to the very end. Only it elevates from the gross, narrow self-interest to subtle' Enlightened self-interest. It's urge for Ananda maintains creative grit and vigour of life. All relationships, acquisitions and achievements are only the means to one's own "Ananda". But supreme Bliss, enduring and elevating can be had only by tapping higher powers and faculties in the spiritual plane, and life is an adventure towards this end.

"Aham" can either be Sublimated to the Universal, through devotion in total surrender, or consciously elevated and integrated with the "Universal"

the final phase of cosmic ascent, they have to evolve further and merge in the same goal, the ocean of Bliss the source of all creation.

The cosmic process is a sport, "Leela", between the two cosmic principles, Purusha and Prakriti, masculine and feminine, the two opposite poles act and reacting on each other according to the Divine Law and Divinity is the inherent bond of attraction between them and is the Integrating, Harmonising and Unifying principle of Creation. The two principles are the two natures of the Supreme Divinity, 'Finite-infinite' and 'Infinite-finite'. The Divinity does not participate in play, but with all pervading presence, as Magnetic Field it is "Sakshi"-the "Cosmic umpire".

Before the beginning of the Cosmic cycle, the whole universe was held in potential state, as cosmic seed, in the cosmic womb. The cosmic evolution only the unfoldment of potentialities of the cosmic seed, in full-self-expression. This whole universe manifestation is only the emergence of that which already existed Potentially in the "Seed form"; as it exists potentially in the seed itself. The cosmic play enacted in three stages of Emergence, Divergence and Submergence - 'Shristi, -Sthithi and Laya.'

Individual life is an opportunity for the soul to full self-expression of its potentialities and evolve in the State of "Sat - Chit - Anand". Life is the field of creative exercise of higher centres within, for Power, wisdom and Bliss. "Ahambhava" - the creative spirit of man



gross body and senses, it is "I". At the deeper level of the subconscious, with the awareness of the mind and its thinking, it is subtle Ego. At the unconscious level in its intuitive functionings, it is the creative spirit of man. As an evolving entity, it is the Soul or Jiva. It has its past, present and future and carries from life to life its psychic bundle with its "Vasanas and Samskaras" — tendencies and propensities in a "Complex of Swabhava".

"Aham" is the master within; the body with all its senses, organs, instruments and faculties, is only its "Vehicle for Evolution". Parents contribute this evolutionary mechanism for the soul to carry on its spiritual journey from life to life. In relationship with other souls, it is in various degrees of "Attraction or repulsion", according to the fundamental affinity of the souls. The positive Bhava in attraction is Love. "Aham" as Soul is different from Atman, for, Atman is only a qualitative state of Divinity, and not an entity. But when the Soul evolves, elevates and culminates in that state, then it is "Brahman", and declares "Aham Brahmasmi". Till then the souls are in different states in the Spiritual Evolution.

In the first phase of the cosmic evolution "Cosmic Descent", urged by the separating tendency of the masculine principle, the souls detach from the unity and drift farther and farther away to greater and greater diversities. In the second phase, the souls are attracted by the universal principle of love, co-operate with each other and evolve harmony in diversity. In



accomplished in the realms of Thought, Beauty, art Spirit. It is the sublime touch of universal love that elevates man in the ladder of spiritual Evolution, Love integrated with the creative spirit, is the inspiration for all great achievements in life.

## AHAM

"AHAM" is the cosmic principle of awareness "Chit", - and with "Chit Sakthi", it is consciousness in life. It is the Negative, Masculine, Finite principle of Creation, It is the Separating and Asserting principle that persists in "Individuality". It is the dynamic self-assertive and individualistic principle that marks the stamp of uniqueness to one's personality. It is the Creative Spirit in man, the Father of all rajasic tendencies, as counterposed to the Positive, Feminine, Universal Principle of love, the Mother of all satvic tendencies. It is the "Evolving principle of life" and has qualitative stages in "Spiritual Evolution".

AHAM has no particular abode in life. It is the "Individualised light of consciousness", pervading the whole personality. In its functional aspects, at different levels of consciousness, it is named differently as "I", Ego, Self, Soul, and so on. These are only different names for "one total consciousness". At the superficial level of the waking consciousness, with the awareness of

'Love' is Sublime and Divine. In the inward path, with the blend of individuality and love, the 'spiritual marriage' takes place between the masculine and the feminine principles, and with this man is a good blend of both Individuality and Universality. He is both rational and religious; Gnana and Prema blend into one and evolve into an integrated personality. Love is the source of supreme joy in life. Love defies the rule of mathematics, the more it gives, the more it becomes. It is the Divine treasure dormant but potential in every one.

Love and Beauty are closely associated. Beauty is the handmaid of love. Beauty evokes aesthetic sense in man and promotes the affinity of the souls. The beauty of the physical personality evokes sensual appreciation. The beauty of the intellect evokes mental admiration. The Beauty of moral purity prompts adoration. The Beauty of artistic talents kindles the aesthetic joy. The Beauty of the spiritual attainments evokes devotion. Allied with Beauty are different types of "love response", according to one's "Values of life." The romantic sense differs widely from man to man, based on one's attitude to life.

Love is the sublimating principle of life. It sublimates Ego to the 'devotional love of God'; and as emotional energy it creates channels of fine arts. When the creative spirit of man is blended with the love of the universal "cause", and identifies itself with it, in the spirit of dedication, all great and creative works are



affinity and is the source of all positive qualities of life. Kama when infatuated by desire, is blind and agitated and results in unrest and high emotional tension. While Kama goes after gratification of the desire, Premā starts from the fullness of the heart, to share joy and sympathy with others. But when sex is blended with love and purpose, it attains sanctity and sublimity.

Love conquers, where knowledge and power fail. The power of love is Satvic and subtle and direct. It transforms the heart. Faith and hope are its allies. Love, Faith, and Hope alone sustain life. Love is exercised in different relationships. In the spiritual plane, the different "Bhavas" merge into pure affinity of the souls and transcend sex distinctions and worldly relationships. Mother, as the nucleus of the home, controls the masculine powers round her of Ego, pride, power and knowledge.

When man is in love and is charged with sublime emotions, he is in love with his own "Self". The sublimity starts from the root of his own Being and he behaves naturally and spontaneously which is an amount of artificial disciplines can bring about. In this state of love, man is the embodiment of Dharmā, Satyā, Thyāgā and all other noble qualities of life. Man in love is intuitively aware of the innate goodness potential in all; and responds to others with sympathetic understanding, and feels the oneness of the universal family. Everyone has experienced this Blissful state in enlightened moments of life, but it should permeate and get rooted in one's Conscious Being.



immature and is prompted by egotistic, rajasic tendencies, which are at the root of all negative emotions of life of passion, hatred, anger, greed, jealousy and pride. So man is in chaos, conflict and confusion, tossed between the "Drive of the Ego", and the "Call of the Conscience".

Love has no sex distinction, but the quality of love generally dominates in the feminine, and Ego in the masculine. There are masculine women and feminine men too, in temperaments, according to the "Sex complex of the psyche", Rajasic or Satvic tendencies dominating. At the spiritual plane, it is pure spiritual affinity and the souls as such have no sex distinction. Sex is the vital urge in man, the pleasure aspect of purpose, nature's bait to fulfill reproduction. But sex with its passionate desire for vital self-gratification, initiates and kindles the social principle of love. True marriage starts with sex, evolves and elevates, and finally culminates in pure-love, without any egotistic touch. When Love springs up, Ego submerges. Love in the intimate touch of the family life, soothes Ego through the loving exercises of mutual give and take in the "Spirit of Thyaga".

Kama and prema, though both are operated by the same emotional energy, qualitatively in Bhava, they are poles apart, Kama is of the vital plane, and is born of sensual desire for lower urges of life. It is egotistic and possessive, the root of all negative emotions. Prema is of the spiritual plane, and is prompted by the spiritual

Love is the fountain spring of all positive emotions in life, of affection, sympathy, compassion, forgiveness, faith, patience and tolerance. It maintains the personality calm and composed, serene and sublimated. Heart is the centre, intuition is its sense and feeling is its instrument of operation. It operates from the spiritual plane of "Bhava" by the touch of the sympathetic chords and satvic tendencies. But man in general is still

It is the call of the Divine as against the pull of the Earth and merge in the "Bhava" of the oneness of all things in the spiritual centre of life, the source of Bliss itself sublime emotion, finally leads man to establish himself source of peace and joy. The constant exercise of the elevating urge in man. It is the enduring and ennobling as "One integral whole". It is the uplifting Organism of "Universal Life". It sustains the universe, lower and higher to one Co-operative Societies, individual with other individuals and with all others. "Premia" is the bond of love that links

the spiritual affinity in man. Affinity in matter, the vital affinity in the animals, the universe into one homogenous whole. It is the chemical and binds the heterogeneous and diverse elements of dormant in man at the root of consciousness. It attracts prompted by the spiritual affinity of the souls emotional medium of Spiritual energy. It is the bond individual with the universal. It operates through the all pervading universal principle that integrates It is the social and sublimating principle of life. Individual, Finite, Separating principle of individual



In all times and climes, highly evolved men sages and seers, saints and mystics bear testimony to this esoteric wisdom. They have realised and experienced different aspects of Reality in different degrees. There are different types and gradations even in spiritual attainments. Only a purna Yogi, combining Yoga, Gnana and Prema can attain absolute standards in all the three aspects of "Sat-Chit-Anand". At the summit of the spiritual plane, the soul loses its identity and merges in the ocean of Bliss, It transcends the three planes of existence, the three gunas and the three states of consciousness. Even the triple aspects of "Sat-Chit-Anand", loses the significance of its varying aspects, becomes synonymous, and merges in one Supreme Bliss; Bliss and Bliss alone.

Man carries in him the Divine heritage and all the potentialities for the Supreme state of life. Atman in man is qualitatively the same as Brahman, just as an article of gold jewellery or a drop of water or a spark of fire is not qualitatively, different from its source. In tune with the Universal, man can draw different energies quantitatively, from their respective cosmic reservoirs. Man when established in Atman, is "Sat-Chit-Anand", and has attained "GOD:HOOD".

## P R E M A

PREMA is the spiritual principle of Love, the "Mother Principle" of the Universe. It is the Positive, Feminine, Universal, Infinite, Uniting principle of Universality as opposed to the Negative, Masculine,



"Sat-Chit-Ananda" as Paramatman manifest  
 objectively in three aspects of Truth, Goodness and  
 Beauty - Satyam, Sivam and Sundaram and acts as ba  
 for the individual soul as "true values of life". In t  
 rational aspect, it is Truth: in the moral aspect, it  
 Goodness; and in the aesthetic aspect, it is Beau  
 They act as stimuli to the Soul objectively and evo  
 response from one's respective centres of power  
 faculties and emotions. We tap power by kindlin  
 centres of physical and spiritual energies. We ga  
 wisdom by evoking centres of analytical, synthetic a  
 intuitive faculties. We enjoy the beauty of the par  
 culars through senses. Then the Beauty of the whole  
 the Rational Beauty - the Beauty of the Universe in  
 very manifestation, in all its Order, Balance, Rythm a  
 Harmony, reflects itself in us. Finally we enjoy subjective  
 the "Beauty itself" which is the supreme Bliss. In t  
 Spiritual plane of "Bhava", the subject and obje  
 merge into one.

The knowledge of the nature of cosmic man  
 festation is "Brahma Vidya". The knowledge of t  
 constitution of the individual self is "Atma Vidya"  
 The techniques to evoke higher powers, faculties a  
 sublime emotions are the different types of Yoga. "T  
 Technology of Science of the Spirit". The ancie  
 scriptures contain the knowledge of these super scienc  
 and their techniques for practical application. But th  
 sacred knowledge held secret as it is clothed in figur  
 symbols and allegories. The sages taught them to t  
 deserving disciples during their "Brahmacharya Stage  
 in Gurukulas as "Initiation into true life".

Man senses and glimpses the different inner dimensions of life. He feels the impact of new values of life and takes adventures in the realms of Thought, Beauty, and Spirit. The evolutionary spiritual ladder stands clear before him—Annamaya, Pranamaya, Manomaya, Vignanamaya and Anandamaya. He has no real peace and joy till he reaches the final rung of the ladder and is in tune with the Universal. All diversions are temporary escapes that soon return with greater tensions. Man, prompted by the urges and aspirations of his Creative Spirit is the architect of his own Destiny and he can make or mar himself. He has to cut his own path, chisel his own life and carve out his own goal. It is the "Atma Dharma" aspect of his "Swadharma."

Men are in different stages in the spiritual journey. Each man is a unique mould of his own Creative Spirit. He responds to the values of life according to the play of gunas in his swabhava. But all are motivated by the root life-urge for Ananda and seek it in different types—Tamasic, Rajasic, or Sathvic; in different ways and at different planes of Existence, according to their qualitative level in "Spiritual Evolution". All are stimulated by "Self-interest and the pleasure principle of life" and seek Ananda in its different aspects of power, wisdom and joy. But, the more Sathvic the tendencies and subtler the plane, the more enduring and elevating are their power, wisdom and joy. The narrow self-interest is elevated as enlightened Self-interest. This whole Universe has emerged out of Ananda, is evolving propelled by the life urge for Ananda, finally merges once again into Ananda.



Creativity, We are not discovering anything new, We are only gripping that which is subjectively omnipresent within us.

The experience of Reality is not set in time - it be realised in a remote future. It is not a progression conditioned by time. It is not the detailed analytical accumulation of sensory data or its subsidiary law which reveal only its fragmentary relative aspect. The Reality is experienced in an intuitive, total, integrated comprehension, in all its dimensions mental, moral, and spiritual, With the emergence of the rational faculty and the freedom of choice to man, the "Human Evolution" has taken two parallel directions, the individual and the general. An individual, depending on the intensity of quest and effort' can realise "IT" in this very life outstripping the general. It is a personal inward progress. The sages realised "IT" long ago.

With the advent of rationality in "Human Evolution", man's interests and curiosities, urges and aspirations, expand and elevate from the physical and vital planes to the mental, moral, aesthetic and spiritual realms of existence. Man released from Nature's instinctive direction enjoys the freedom of his creative spirit. He is not contented with mere animal existence of self-preservation and propagation of the species. The spirit of man shall not brook the tyranny of ignorance and is not gratified merely with the satisfaction of lower urges. His new curiosities persist for more and more power, wisdom and joy.



ness. This is the motive force of "Spiritual Evolution", the purpose, meaning and significance of life.

Man is potentially **Satyagnanananda**. He has all the creative powers, faculties and sublime emotional content for this supreme state of being and life is a flexible raw material in the hands of His creative spirit. Man as microcosm is constituted on the same pattern and on the same principles as macrocosm-Brahman. With honour and dignity he can proclaim "THAT I AM" and realise It by evoking his "Intuitive inner creativity"; This is the significance of the four "Maha Vakyas" - "Aham Brahmasmi," "Tatthwamasi" "Pragnanam Brahma," and "Aham Atma Brahma."

But man in general still suffers from the tyranny of ignorance. The Reality in him is covered by different veils of "Maya" - Avidya. He has to remove the different veils of manifestation to experience the Reality in its pristine purity. He has to evolve and elevate himself through a series of experiences by eliminating what is false and transcendent, gross and glittering. He has to uncover the different layers of ignorance, in different planes of existence — **Sthoola, Sukshma, and Karana** and grip the "true values of life".

The Reality as the state of "Sat - Chit - Anand" exists subjectively within us. Only we have to realise it in our total consciousness. Knowingly or unknowingly all human efforts at the base are directed towards this end and everyone awaits this fulfilment sooner or later, — how soon depends on one's own quest, intensity and

“Sat-Chit-Anand” is the supreme state of Being, the Godhead in man, in its triple aspects of absolute “Existence-Consciousness-Bliss”. It is only qualitative state and not an entity. This state is Atma in the individual and Paramatman in the Universal. When the individual soul establishes itself as Atman, it attains Realisation. All souls once having tasted and enjoyed this original state, are pulsating towards this end with the life-urge persisting in the depths of conscious

## SAT-CHIT-ANAND

Gratitude to our Benefactors.

enjoins as the sacred part of Nitya Karma. Let us not lose the touch of elemental Nobility and fail to express Man sacrifices charged by impersonal love and sympathy and it becomes “Thyaga born of Prema” and it is moved by the touch of Divinity in the individual Understanding Dharma and identifying with it, makes sacrifices for the Universal Cause and it becomes “Yagna” born of “Dharma”, and it is prompted by perceiving the touch of Divinity in the Universal. When karma is performed in the Spirit of Yagna, in the spirit of dedication, to the impersonal Cosmic cause of Dharma, then, that karma does not bind the individual soul. The “spirit of yagna” delivers man from the bondage of Karma.



self-interest is transformed into enlightened self-interest. The lower pleasures and satisfactions are replaced by more enduring and elevating joys in realms of Beauty and spirit. What apparently looks like a sacrifice is indeed a Blessing in disguise, attended by the glorious reward.

What one loses in the lower plane, one gains many times its value in the higher; a sacrifice here is for a triumph there. The "spirit of yagna" enriches one's self-honour and self-dignity and one becomes magnanimous and self-abundant.

Do we perceive that in the visible manifestation of the physical Sun, there is a spiritual Deity presiding over the purpose of the solar evolution, in whose constant sacrifice, all life in the planets are sustained and flourish; the Father of all life, in whose Benevolent care all needs are met and all Aspirations are fulfilled. ? Do we feel the sacrifice of our intimate Lord with Reverence and Gratitude ? Do we understand that many departed souls of Mahatmas who have earned their Right to Bliss, have sacrificed their own enjoyment and are rededicating their efforts and are striving from the invisible higher planes to uplift and elevate Humanity ? Do we understand that homage paid with a sense of gratitude in a devotional attitude to all the cosmic aids that help us to sustain, evolve and elevate ourselves, strengthens them, strengthens us and strengthens the common cause ? This is the significance of the "Pancha Maha Yagna", a pure and simple Prayer that the shastras



The cosmic intelligences operating from the spiritual plane and presiding over different cosmic functions, with their respective powers and faculties are the different deities-Devas and Devathas. We need the help of these deities at every step in life and they in turn need our response and co-operation; for, they are the guardians and the trustees of Dharma.

We offer our food and other beneficial items of life first to the Devas in a spirit of gratitude, and then enjoy them. The Devas feed not on the physical offerings, but on the spiritual attitude behind it. This sense of gratitude in sincere Bhava, in spiritual communion strengthens them and they will be able to confer more and more Blessings on us. The spiritual affinity engendered by performing every act of karma, in a spirit of yagna with a sense of gratitude and in a spirit of dedication is the vital strength on which this Universe is sustained.

Life is a sacrifice, at every step, of the lower to the higher; personal the impersonal; individual to the Universal; It is a sacrifice of the lower species to the higher; the gross to the subtler, the physical and vital to the mental; the mental and aesthetic, to the spiritual. The subtler the plane, the greater is the power, wisdom and joy.

Through yagna, individual life as well as Universal life is enriched, ennobled and elevated. Here neither the self-interest nor the pleasure-principle of life suffers rather they are uplifted and transformed. The narrow

Dharma is fulfilled by series of Yagnas. In the beginning of the cosmic cycle, the first Lord of Creation himself performs the first Yagna. The evolution is initiated by the first sacrifice of the ADI PURUSHA. Sacrifice is the keynote of Dharmaic Living.

This Universe is one whole organism from the highest Devas to inert consciousness in Atom, all cast towards a common Destiny, cast in different planes of existence with different levels of consciousness, performing different functions in the cosmic life; mutually interwoven, inter-dependant and inter-related to work out the common purpose; with the same life-urge pulsating in all, the same laws and principles operating every where and manifesting the same cosmic pattern at all stages of existence.

This whole universe is one Commonwealth of co-operative corporate existence. The universal sacrifices, nurses the individuals, and the individuals in turn have to dedicate to the cause of the Universal. In this mutual interdependence; effort, help, response and co-operation, the universal life flourishes through the individual lives. Every individual act in tune with Dharma strengthens and elevates the universal life and every act of Adharma weakens it. The proper understanding of Dharma, the law of Karma, and the spirit of Yagna in their rational significance is the crux in the whole problem of Right living. This understanding integrates Science and Religion: Science becomes religious instead of egotistic, and Religion becomes Scientific instead of dogmatic.



All life is finally a sacrifice to Dharma, to spiritual purpose of cosmic evolution. A conscious sacrifice to this impersonal and universal cause in the spirit of dedication, is Yagna. Every step in the path

## THE SPIRIT OF YAGNA

Through sincere repentance and prayer for wrong actions done, we can clear the Karmic impressions, through the impact of spiritual vibrations generated. When the impact of our past karma functions through our swabhava, we can consciously bifurcate responsibility and avoid its binding effect, attributing to the natural play of the gunas, with the sense of not doing, in an attitude of detachment. When karma is done motivated by egotistic desires, the fruits thereof good or bad, bind the individual souls. But when karma is performed in dedication to the universal cause in the SPIRIT OF YAGNA; then that karma does not bind. If our actions are consciously in tune with Dharma then the karma does not affect our soul. We can consciously grip the casues and give them a Benevolent turn

our own hands. We are endowed with rational and discriminative faculties. We can study, analyse and discern its laws and respond rightly to various stimuli in life. The Dharmic sense is inherent in life as voice of conscience. The end and purpose of the life is benevolent and is interwoven with our own aspirations of life. It leads on to our own Peace, wisdom, and Bliss. In its blows and suffering, there is a rich reward of experience.



form of an impression, matures and grows in the shape of habits and reacts with **full impact** in due course. Every act of ours in motive, thought and action has direct bearing on our individual and collective life. All our past karma cumulatively moulds into a complex of Gunas-Satwa, Rajas, and Tamas, and we inherit it as our **swabhava**-inherent nature. Our temperaments, tendencies, and propensities are based on the play of the gunas in the swabhava. We respond to various stimuli in life in tune with our nature. The nature of work and duties in life in tune with one's **swabhava** is one's **swadharma**.

The Karma is of three kinds, PRARABDHA, SANCHITHA, and AGAMI. Our life is the product of our past cumulative karma and is the seed of the future. We carry our past **vasanas** and **samskaras**. The psychic bundle tags itself on to the JIVA and journeys with it from life to life. Through GOOD AND BAD Karma we build our CREDIT AND DEBIT in the universal BOOK OF LIFE, and the totals renew from life to life. All karma, good and bad, that springs from egotistic motives, accumulates respective PUNYA and PAPA. If the motive is **impersonal** and the action is wrong, then it will have its **limited** reaction in the physical plane and the karma does not affect the soul. If the motive is bad and even though the action is not performed, that karma affects the soul, for, the motive is important in deciding the impact of karma,

The Law of karma is not fatalistic and man is not helpless. Though its effect is inexorable, the cause is in

and the future. The spiritual laws are much more subtle and complex, they transcend time-space. Illusions and elude the grasp of the normal man.

Understanding higher laws we can tap psychic and spiritual energy to our immense advantage. Through proper response we can avoid so much of human suffering and enjoy power, wisdom and Bliss we can gain through subtler forms of energy and manipulate the phenomena of the lower planes, The supra-sensory Perception of the supra-normal faculties, the effect of mantras, various **siddhis** and all such phenomena have roots in the subtler planes and are based on Super-science.

The Beatific vision one perceives, the showers of grace one receives, the premonitions, the benevolent hints, the prayers answered and all such phenomena takes place according to the psychic and spiritual laws. The spiritual affinity links all creation; one's spiritual centre is attuned to the cosmic centre; the subject and the object merge in the spiritual plane. In pure intense Bhava, one's spiritual call is responded to in the manner and the form desired, as per the formula, "Yet Bhaavam tat Bhavati". The response is from one's own spiritual centre through the projection and reflection of the form desired. One and the same spirit responds to through the medium of the respective deities worshipping. The response to one's call takes place according to definite laws of higher science.

What we sow, we reap, This principle holds true in all the planes of existence. Every wrong motion sows a psychological seed in the sub-conscious, in the



It is an all-comprehensive law operating in all the planes of existence: spiritual, psychic and physical, motive, thought and action. Every cause has its effect and every action has its reaction. It operates in the field of cosmic energy of different types in different planes of existence - Sthoola, Sukshma, and Karana. Each type further diversifies and manifests in different forms and they in turn are interconvertible to their fundamental type. Our motivation is a concrete phenomenon that can be measured in certain quanta of spiritual energy. Our ideation is a concrete phenomenon that can be measured in certain quanta of psychic energy. There is nothing abstract. It is a relative attribute from the gross physical standpoint. Active commerce is taking place in the invisible planes around us according to their laws.

The Law of Karma has its subsidiary laws in all the planes. Its physical laws are simple and straight and can be analysed and discerned by the intellect. Their cause-effect sequence is a succession in the straight line of time. We respond rightly to their impact, and understanding these laws we tap different forms of physical energy to our advantage. The psychic laws are highly subtle and complex to grasp. Their cause-effect relation is not immediate and obvious as in the case of physical laws and their sequence is not a succession in time. A number of causes in association produces a cumulative effect, sometime, somewhere. They operate from the subconscious centre of life and their field of operation embraces the past, the present,



There is no play of chance in cosmic nature. There is inherent order in the universe. There is cause-effect relation in all manifestations. There is science behind every phenomenon, physical, psychic, or spiritual. Mysteries and miracles are attributes of our relative ignorance. We project the weakness of our faculties and instruments of perception to science itself and declare limitations to science. There is no limitation to science as such. There is science beyond the reach of the human mind. The universe is dynamic and it is evolving in a scientific order. That is why it is **cosmos** instead of **chaos**. Because of this order, understanding is possible and there is meaning in our QUEST FOR TRUTH.

The Law of Karma embraces all action in the universe in all the planes of existence. It embraces the past, the present and the future, linked in one continuous chain in cause-effect relation. Our intention is a subtle act; thought, a mental act. Every cause has its effect. Every reaction and every response is in tune with Dharma. The impact of Law is inexorable; its effect, (reaction and response) is impartial. It upholds Dharma and maintains order and balance in the universe. It renders cosmic justice at all levels of existence and holds the scales of the universe, even. It balances either through smooth integration or through strife if necessary. All actions in tune with Dharma contribute to integrations, order, peace, balance, Rhythm, and harmony. All actions in Adharma contribute to chaos, confusion and conflict.

the silent voice of the heart. Man is often motivated by egotistic impulses and his reason stands ready to rationalise and justify his stand. Man in his enlightened moods of impersonal love is the embodiment of Dharma and responds in innate goodness.

Knowing the nature of fire no one thrusts his hands into fire and gets burnt. We respond sanely and instinctively to many of the physical laws. This knowledge has become part of our spontaneous understanding. Similarly, if we could discern the nature of the higher laws, and if its conviction could permeate our general understanding, much of human suffering could be avoided. Let our way of life be "in tune with Dharma". Let Dharma pervade our social consciousness and be enshrined in our hearts.

## THE LAW OF KARMA

The Law of Causation is the foundation on which this universe is evolving. The cause of all causes and the end of all ends stretches in infinity on either side. The end exists potentially in the cause itself, for the Law permeates the gap with cause-effect precision. The cause fulfils itself through series of cosmic cycles. The cosmic evolution is cyclic in its outward form but spiral in its spiritual content. For there is qualitative elevation from cycle to cycle. This spiritual elevation is the meaning of all life. The nature of operation throws light on the purpose and significance of life. The law that operates cosmos in tune with Dharma as cosmic executor is the Law of Karma.



The nature of operation of the Karmic Law works with cause-effect precision, through action and reaction. It is a scientific automation operating through the dialectics of the opposites. the dual nature inherent in life, and balances the pull of the extremes. "Chitragniphas" are our secret records of the subconscious, the eternal witness to all our motivations. In intense and sincere **bhava**, through confession, repentance, and prayer, one can cleanse the impressions of the subconscious by giving vent to the Thus we can lighten the psychic bundle and lessen karmic load.

The law of karma operates in the individual as well as in the collective life of the group. the nation and the universe. Man is an effective partner in collective Karma. His motive, thought and action affects the sum total of the universal life in its right wrong. Man is a microcosm in the macrocosm of the universal life and is related in the same way as a cell the human body. This universe is a series of life with life. From the atom to the universe, life, law and purpose are the same and are mutually interwoven. Man is constituted in the same pattern as the cosmos and inherits all the potentialities of the cosmos, its principles and faculties. Man is a potential Godhead. Hence the importance of self knowledge that scripture enjoin - "Know Thyself, knowing which, everything else is known."

The moral sense is inherent in man as the "voice of conscience". Man can intuitively discern the rightness of any social problem, but the noise of ego eclipses



aid of figures and symbols. There is esoteric meaning in the scriptures, scientific significance behind their figures and symbols, which represent different principles and forces in the cosmos. Different religious paths are laid down to suit different levels of understanding.

Physical sciences are based on sensory data and the physical instruments of perception and their understanding is confined to the physical nature of the universe. Science of Yoga with its supra-sensory perception forms the basis of true Religion and its understanding is synthetic and comprehensive, embracing all the planes of existence. The conflict posed between science and Religion in born of the ignorance of their inter-relations

It is important for man to understand the Karmic Law, the cosmic executor of Dharma, and discern the scientific nature of its operation in all the Planes of motive, thought and action. This understanding transforms man's attitude to life. He cannot escape the inexorable impact of Karma, the inherent law of life. Man is free to violate Dharma and is free to suffer. Man shall have blow after blow on the anvil of life till he realises and attunes himself to Dharma. Life is the field for this creative exercise, for right understanding. Nothing is in vain in the economy of the cosmic purpose. Even in suffering there is the rich reward of experience. Many a failure is a blessing in disguise. The law is ever kind and merciful and acts both ways in life positively and negatively and mends man through series of experiences.





# SANATHANA DHARMA

Dharma has two aspects, the fundamental and the applied. Dharma in its fundamental aspect is the principle of Divinity that governs this universe. In its transcendental aspect it is *paratatwa*. On manifestation, it is the all-pervading spiritual principle of *Rita* that maintains Order, Rhythm and Harmony in the cosmos and to which all gods join in prayer to pay their first homage in creation: In the evolutionary social aspect, it is the moral law of *Dharma*, that upholds this universe, as cosmic integrator, harmoniser and unifier. In its operational aspect it is the law of *karma*, that holds the scales of the universe in balance and maintains cosmic justice at all levels of existence.

The whole of creation, Gods and men, Heavens and earth, are all alike, bound by Dharma and Karma. None can escape their inexorable impact. The Gods are the guardians of Dharma, the different functions in cosmic hierarchy according to their *suddha satwaguna swabhava*. Even Gods are striving to increase the spiritual content of the universe- Dharma is the Science of sciences, the super science, the Religion of Religions, the universal Religion.

Dharma in its applied aspect is the moral code for the conduct of right living. It is the principle of Righteousness. It is the art of living in tune with the science of life. It embraces, "what is truth, what is





It is high time that man takes to studies in "Esoteric Wisdom" and evolve a new world, a sane Social Order and avoid total destruction, a suicidal catastrophe through a nuclear war.

While East has attached much importance to subjective sciences and social ethics, for inner peace and subjective well being of man, west has concentrated physical and natural sciences and technology for material comforts and physical well being of man.

**The Value of Religion in the crisis of our Modern Age**

It is utterly foolish and destructive to ignore values of Religion in our race for material prosperity. Applied science can give us some physical powers and comforts, but not peace and happiness. On the other hand these very powers, when not tempered by a Spiritual attitude to life, leads to insatiable greed for wealth and position, ruthless competitions, bitter jealous power and ignoble strifes, resulting in perpetual chaos, conflict and suffering, and finally to destruction. This is the crisis of our modern age, and we should awake to this great lesson.

atr of living, on the right conduct of life, on the purpose and meaning of life. For this, we have to search higher laws in the Subjective nature, and "Yoga" is the method, and True religion is the Guide based on the knowledge the essence of these higher laws-the Science of the Thought and the spirit.

arrogates to itself the Supremacy, while the Truth is revealed from one's sub-conscious source of intuition, when our "Ego" is submerged.

It is stated that where Science ends, religion begins. There is no ending of "Science" as such. The whole universe is evolving on firm Scientific foundations. Here it refers only to the particular method of experimental verification which has its limitations. The method used for the study of the gross physical plane cannot be used for the study of the higher planes in subjective nature. We have to adopt the method of inward experiments through the techniques of Yoga.

### **The Supra Sensory Perception**

The superior instruments of perception and higher faculties are potential but dormant within us. We carry only a fraction of our real potentialities in our waking consciousness and much of it remains dormant in the subconscious. We have to evoke them and link them with our conscious Being. By understanding higher laws we can tap our psychic and spiritual energy to our immense advantage. By this we can enjoy superior powers wisdom and Bliss, in full self-expression. Here comes the real role of religion in life, in tune with the higher laws.

### **The verdict of Scientists**

All eminent scientists do realise the limitations of physical laws to comprehend the ultimate Truth and the Subjective Realities. The physical laws are useful for our material prosperity, to tap natural resources for the benefit of mankind. But they cannot shed light on the



Dharma. Zoroaster taught it as the "law of Rightness" and the "Tao" of Taoism is the path of Dharma. The First Principle "of esoteric teachings, is the Dharma. Religion explained in terms of Rationality is spirituality.

THE POPULAR RELIGION explained in figures and symbols. in the language of Faith, is meant for vast majority of the common people. They have to take it by Faith, as the verdict of the Shastras, as "Praman" and follow it implicitly. But after a time, as is the case of every teaching, the people loose its meaning and spirit and follow only the routine rituals in a conventional way without the necessary earnestness and feeling. So becomes mere empty forms loosing the purpose and significance behind them. It's spirit and vitality has to be renewed from time to time. We fail to grasp the rationale and significance of the rituals and in ignorance charge them as "Superstitions".

### The fundamental science and the applied science

We mistake the method of Science for Science itself the applied science for the fundamental; the technique for Science. Our intellect is not the source of "Truth" and the glamour of technology is not "Science". The fundamental science springs up behind the laboratories. It is revealed from intuition to the creative individual contemplation and meditation. It is the revealed knowledge and not the product of one's intellectual reasoning. Our real defect lies in not understanding properly the role of intellect and the role of intuition. The intellect guided by "Ego" poses itself as rational and



**Sanathana Dharma based on Super-Science**

*True Religion* is based on Super Science, and embraces the laws of all the planes, physical, psychic and spiritual in its comprehension. We have Rational forms of religion in Gnana Kanda of the Vedas, Buddhism, Zorastrianism, Taoism etc. They have explained the nature of the universe in terms of the laws of Dharma and Karma. Vedas proclaim "Dharma" as eternal law of life, that upholds this universe. Buddha declared Dharma as the basic sustainer of the Universe, and taught the path of

**Religion : the rational and popular forms**

Our principle of Rationality is attuned to the Rationality in the Universe Through the path of rational enquiry, truth for truth's sake, and evoking the faculty of "Buddhi" and freeing it from egotistic influence, one can grasp the higher laws of the Universe. The sages applying these higher laws to human social life, gave an ethical code for the conduct of "Right Living" and explained the laws in terms of allegories, figures and symbols for the grasp of the common people, as they could not grasp the Scientific play of the abstract principles. Thus explained and presented in the language of *Faith*, is the *Religion* for the ordinary man.

from the same source, the Spirit. They are only the two aspects of the same Reality- One is received by the "Buddhi", as flashes of intuition, and the other is sensed by our Heart as "Faith". *One's true faith is "faith in oneself" and it is one's intuitive sense, and it transcends reason.*

takes its birth, and is the root of all actions? It is on this plane of "Bhava"—"Motive", that we discern the purpose aspirations of life. Intellect cannot discern it through analytical and synthetic approach, for, motive transcends mind.

### **The Nature of the heart**

The heart is the mirror in which reflect the un- and aspirations of the spirit. It also sends flashes to receptive higher mind, "Buddhi", as the call of intuition as inner voice, the voice of Conscience. In impersonal moods of serenity, we get intuitive flashes.

### **The Rational faculty of Buddhi**

Our real Rational faculty is "Buddhi", the discerning faculty, the higher mind. In deep contemplation and meditation over impersonal and Scientific problems, "Truth for Truth's sake", we catch the glimpses of truth in intuitive flashes, The "Buddhi" alone can provide true rational outlook to our problems. So what heart receives as a mere sense of feeling, as emotion and what the higher faculty of "Buddhi" receives as flash of intuition, are from the same source of intuition faculty, from the un-conscious, which is the cosmic centre of "Mahat" in the individual, and which is linked with the cosmic consciousness.

### **Intuition**

The real rational outlook and the real religious outlook are not conflicting. They draw their inspiration



Thus we have entered the realm of speculation from the more exact nature of the physical plane, How then are we to understand the nature of the still subtler plane of the Spirit, of motivation, where the thought

### **The Plane of Motivation**

Our understanding of mental sciences is still less exact, The play of thought forces is highly subtle and complex to grasp. Their cause-effect relation eludes experimental varification. It is only through the study of the various effects, that we try to understand the nature of the mind's working. Our understanding of this is more speculative than in the case of the other sciences. The working of the mind can be studied and understood only through its different responses and visible effects in social relationship.

### **The Nature of Mental sciences**

Our understanding of natural sciences is less exact, Here we do not have experimental clarity as in physical sciences. sciences since we deal with life dynamic. We study them more through visible effects and deduce the general laws by our intelligent correlation and thus catch the glimpses of the general trend. These theories are therefore more vague than exact.

### **The Nature of Natural Sciences**

tap different types of physical energy and various natural resources for the benefit of mankind, The cause-effect sequence of the physical phenomenon is fairly clear.



The physical laws explain only, *how* different forces of Nature play and do not answer the question *why*. They cannot throw light on the fundamentals, the purpose and meaning of life. They help, no position to offer for conduct of life. They help

knowledge of the physical sciences. and hence there is unanimous approval of the facts and hence there is unanimous approval of the facts senses are fairly well developed in the normal general plane. Science are based on sensory perception, they can verified experimentally for general acceptance. The physical sciences study the laws of the general

### **The nature and role of the physical Sciences**

Our intellectual reasoning holds good with regard to conceptual understanding. It cannot perceive subtle truths of personal and social problems, which have many angles, many aspects and many bearings and requires a comprehensive integrated view. It is merely for analytical reasoning.

### **The limitations of Reasoning**

Our intellectual judgement, which rationalises and poses itself as Rational and Scientific, limited. It cannot throw light on the fundamentals, is far from Truth? It superimposes its own egoistic stand on our social and fundamental problems.

of ideological diversity. It is partial, one sided, angry and it clashes with other views-

the particulars in the gross physical plane, and to negotiate with the objective and social environments. Our senses carry only a very limited capacity and the full capacities remain potential at the faculty centre. This is our "Supra Sensory perception" and it can be evoked through the technique of Yoga. Here is our "Spiritual vision", "The Yogic Pragna", evoking which, we can have direct in perception of the cosmic manifestation, in all its physical, mental and spiritual dimensions, in its integrated inter-relations "VISWAROOPA DARSAANA".

Our sense vision is very much limited. In the light Spectrum, only a very small portion in the middle is set to the range of our normal vision. There are big gaps on either side, X-rays, Gamma Rays, Cosmic rays etc. which are not visible to us. Our auditory sense is also limited and cannot hear subtle sounds beyond the range of certain frequencies. Similar is the case of other senses too. Our "Sensory Perception" is set on a limited range for the detailed analytical study of the particulars Our "Supra Sensory perception" is set on an unlimited range for the comprehensive perception of the universe. Their roles are like those of our microscope and the telescope.

### The limitations of the intellect

Our intellect is based on our sensory data and by its very nature it is relative and limited. It is influenced by our "past vasanas and samskaras", tendencies and propensities. It is coloured by our past associations and pre-conceptions, favours and prejudices. It carries the seed



## **The limitations of the perceiving instruments**

When we want to probe into the subtler aspect of nuclear physics, the dual nature of the electron and its causal effect relation, our instruments fail. We project the limitations of our perceiving instruments to "Science itself, and declare limitations to Science. Where limitation to Science? There is Science behind every phenomenon. non. physical, psychic or spiritual. The mysteries and miracles are attributes of our ignorance of the high laws. But only the method of sense verification has limitations and cannot probe into the Science of thought and Spirit - the Psychic and Spiritual phenomena.

## **The technique of Yoga**

Then how to perceive the Truths of subjective nature? How to understand the Reality of the human problem of individual and social? We recognise limitations of our senses, intellect and reasoning. But we have higher faculties and superior instrument with higher perceptio potential within us. They can be evoked by necessary Yogic disciplines. Here, we have to adopt to the new method, to the techniques of Yoga, to understand subjective Sciences and the laws of the higher planes.

## **The role of our senses and limitations :**

Our senses are only the outward projections from our faculty centre, specialised, focussed and canalised and set on a limited range. They are meant for the study of



Our Scientific data is based on our sensory perception. We have also devised superior instruments, the gaint, telescope, the ultra microscope and other subtle devices for experimentation. The experimental confirmation is possible only for categories where verification is possible. So our Scientific Study is confined only to the laws of the physical plane.

### **The Instrument of Perception**

Here we err in our understanding. We mistake the intellect and its reasoning as the source of Truth and identify the method of Science with the "Science". It is intuition that perceives the order in Nature, the experimental technique only confirms it through analysis and synthesis. An Einstein or a Newton first gets the intuitive flash of the Scientific Truth and then works out the details for formulating the Principle.

In this process, the Intellect sassing on sensory data, reasons, and does the role of analysis and synthesis. But the "Truth itself", the first fundamental idea, flashes from one's intuition. The Rationality in Nature is perceived in intuition, the corresponding sense of Rationality in man, as a flash from the unconscious. But the Intellect, which is the instrument of "Ego" arrogates to itself the whole achievement.

### **The role of Intellect**

put to application through various techniques for the benefit of mankind.

The Scientist first gets an "intuitive flash", then the "idea", in his impersonal moods as he contemplates over a natural phenomenon, and then confirms it through experimental verification and formulates the law. Thus the fundamental Science springs up. This knowledge

Science follows the method of observation experiment, verification and inference and tries to deduce the natural laws using our analytical and synthetic faculties. It studies the intrinsic nature of the particulars in the objective environment, divides them into categories, classifies them, and correlates them with the general. Through the study of the particulars, it tries to understand the general.

### **The Method of Science**

The whole edifice of Science is built on "faith" the "law of Causation". Science starts with the conviction, that there is inherent order in nature, cause-effect relation in all manifestations and Science behind every phenomenon. So this Universe is Cosmos instead of chaos, and because of this order, understanding possible, and hence is there meaning in our quest for truth.

### **The Basis of Science**

religion really conflicting when both have their source and inspiration in the same life itself? Then what is the basis of Science and what is the basis of Religion? On what faculties and on what instruments of perception they differ in their attitudes to life?



# STUDIES IN ESOTERIC WISDOM

## INTRODUCTION

We live in an age of transition, an age of crisis. We have discarded the old faiths and the old values, but not yet found the new ones. We are cast in a stormy sea of chaos and conflicts, without an anchorage to hold on, and a compass to guide. We drift hither and thither, without a set purpose of life and a grip on the values of life.

Yet the hold Faith and Religion persists. There is conflict between Religion and Science, between the forces of Conservatism and Radicalism, the ancient attitude and the modern outlook. This fundamental conflict in the attitude to life, reflects in our ideological conflicts and in all other aspects of human affairs. The strife continues, and there are different attempts at synthesis.

Now, free from pre-conceptions, we have to make an intelligent enquiry into this vital problem, the Relation between Science and Religion. Let us examine the role of science and Religion in the light human experience and try to understand their interrelation and evolve an integrated outlook on life.

## SCIENCE AND RELIGION

On what should we depend for our guidance in life, Religion or Science, Faith or Reason, Heart or Mind? Are they opposed to each other? Are science and





Sri vidyam Jagatham,  
 Swarga sthithi Layaaswareem;  
 Namami Lalitham Nityam,  
 Maha Tripura Sundareem.  
 Ahi Madhura Chapa Hastham,  
 Athishaya Modha Bana Sowbhagyam;  
 Arunam Athishaya Karunam,  
 Abinava Kula Sundareem Vande.  
 Kalyani Jagathe Kanda,  
 Karunaratasa Sagara.

S. SUBRAMANYA IYER  
 ( AUTHOR )



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## *Our Cultural Heritage*

OH BHARAT! Thou the Spirit of Thy Sages, where art Thou? Art Thou this strip of land from the Himalayas to Cape Comorin, the native land, a patriotic sentiment? Now we call India, Bharat, but how to find Thee in mere change of name? Art Thou confined in narrow walls of national boundaries caged in racial ruts and cultural rituals? Art Thou fixed in names and forms, figures and temples, customs and traditions? True, in the distant past of the far off times, thousands of years before the birth of Christ, this land was the vehicle of Thy expression wore a dress for grasp of men, a name, a form and a pattern; a language, a book and a culture and in these shapes and symbols reflected Thy glory with Thy living touch. Now what are these forms without Thy Spirit, without Thy outlook and attitude, Coverings without contents, empty ritual, corpses, putrefying and rotting. Through the receptivity of the kindred souls, Thou appear now and then as flashes of lightning, renew Thy message, show the path and kindle Thy Spirit in the nation, infuse life into these sterile forms but still the people are impervious, for tamasic and Rajasic impacts strong on them.

OH BHARAT! Thou the Universal Spirit, Thou art not the monopoly of the Hindus, Thou art not the

product of their culture, rather their culture was product of Thee. Thou revealed to their Sages, to the intense quest of the sublime seekers, as forerunners of the Spiritual Evolution, as torch-bearers of the Path Divine and hold the light of wisdom to every earnest seeker cutting across all barriers of mind, sex, race and religion; caste, colour and creed and stand as polestar for the Human Evolution. The Sages of antiquity had Spiritual Vision of Thee and proclaimed and Universal Oneness of all life and the Divine heritage of man. Though the books and languages, the terms and expressions, the figures and symbols vary, the fundamentals are the same. The science of YOGA, the powers and potentialities of life, the techniques to evoke them and the means to Self mastery are recorded in the sacred books of India, in the Hieroglyphic records of the Egyptian Pyramids, in the scriptures of Babylonia, in the sayings of the Persian mystics and in the edicts and oracles of the ancient shrines. "Know Thyself, Self-Knowledge is the beginning of wisdom" is their first message and the sacred truths are put in figures, allegories and symbols with profound significance and with esoteric meaning behind the veil of words, beyond the scale of senses. But many dismiss them as mere imaginary speculations.

OH BHARAT! Thou the wisdom of Thy Sages, Thou art the heritage of all mankind, Thy message is for the whole of Humanity. The Seers and mystics of all climes and times bear testimony to Thy Sacred Truths. Though many of



e ancient cultures are lost. Thy strong impact persists  
 this land and remind us of Thy glory in dim memories  
 the distant past. Thy sweet perfumes and sublime  
 orations are still amidst us. Here is the wisdom of the  
 ges, here is the way for human liberation, here is the  
 ight of the Universal Religion. Awake my friends,  
 East and West, tune to the Spirit of Bharat, not India,  
 ve quest, purity and intensity, patience, serenity and  
 ofoundity, feel, perceive, grasp, grip and own it in the  
 ing. The Sages say out of their own experince that  
 uition is the instrument to perceive Thee, that within  
 e core of this finite cover of life, there is an infinite  
 ntre that links and tunes the individual mind to the  
 niversal, evoking which one can comprehend Cosmos  
 direct Spiritual Vision transcending the limitations  
 the sense perception. The Sages proclaimed the  
 nite potentialities of the Creative Spirit of man  
 the Supreme state of life and taught Brahmavidya  
 d Atmavidya—the nature of the Cosmos and the  
 ence of the Self for the benefit of Humanity. But  
 ny ignore them as speculations comparing with the  
 superficial little of what they see in the sense plane.

OH BHARAT! where is that faculty of Thy Sages  
 at perceived order in the Cosmos, the nature of the  
 smic process, the nature of the inter-relations and the  
 mless nature of the Supeme in the pervading law,  
 intaining Order, Balance, Rhythm and Harmony in  
 Universe as one integral whole? Where is that

message that declared Oneness of all existence, the Spiritual Unity behind natural diversity, the different planes of manifestation interwoven and inter-related, the immortality of the Soul, the Souls' journey in Spiritual Evolution, the inexorable nature of the moral law, the purpose and meaning of life and the true values in tune with the Divine Law? Where is that Spirit of Thy Sages that proclaimed Truth as their religion, Dharma as their banner, Karma as their instrument of justice, Life as the training ground for the Spirit; Love as their wealth, Faith as their strength and Immortality as their courage and Satya, Thyaga, Prema and Ananda as values worth striving and worth sacrificing for? They uncovered the veils of Maya, her drifting and flirting nature, the subtle traps of her ephemeral glamour and the false pride of the ignorant ego and greed, hatred, anger, pride and jealousy taking root in the subtle workings of the ego and resulting in chaos, conflicts and suffering. But still we are the victims to the impulses of our ego and are trapped by the transient nature of the sensual pleasures.

OH BHARAT! where is that counsel of Thy Sages that in the ideal of "Dharma" gave the "Art of Living" in peace and harmony—a comprehensive ethics for the conduct of Life, in tune with the law, in tune with the purpose? Dharma permeates all aspects and all spheres of life, integrating individual, family, Socials and Universal life to balance and harmony, without clashes



and conflicts. Applying the natural law for the social life, what Divinity has legislated for the Spiritual purpose, the Sages gave the ideals of Swadharma, Kutumba Dharma, Samaja Dharma and Manava Dharma, allotting to each its proper role and due emphasis in line with the natural set up of the harmonious whole. They prescribed rights and responsibilities, duties and obligations to different social relations, to different social functions and evolved mutual co-operation, peace and harmony between diverse roles in the social life. They declared diversity as the natural phenomenon, as men are in different states and stages in Spiritual evolution with diverse understanding and each an unique mould by himself. Though there is subjective unity in ends of life, though the spiritual goals are the same, the paths are essentially varied according to one's Swabhava and Swadharma. So they proclaimed the Sovereignty of the individual in all ideological and spiritual aspects of life and allowed every one to evolve spontaneously in his own way, with his own experiences. The scriptures explain the different paths, give the necessary direction but one has to choose one's own path according to one's own natural temperament and tread the path by one's own quest and experience (Anubhava). Hence Sages asked us to maintain Self-unity in freedom, to seek wisdom in the books of Nature, truth through one's own quest and conviction through one's own experience. Now what are these ideals but a mockery?



O H B H A R A T ! where are Thy masterminds that calculated the heavens, probed into the entire Zodiac, fixed sixty-four constellations, their paths and orbits, their movements and speed to the exact precision and degree and gave the science of Astronomy; the Zero and the decimal system, Trignometry and the Calculus; a comprehensive account of Cosmology; the integral science of psychology; depths and subtleties in Logic and epistemology; the six systems of philosophy; the science of health, eguenics and dietetics; Asanas, Pranayama, Meditation and concentration for harmonious development of body, mind, and Soul and declared Cosmic energy as the primordial base of the Universe? Where are Thy Saints, Poets and Artists who in sublimation through aesthetics tuned to the Divinity, dedicated their fine arts to the Supreme and in intuitive spontaneous outpourings expressed poetry, music, Bharatanatya, painting and sculpture. In pure intense spiritual "Bhava", Raga and Thala came out spontaneously in beautiful forms and the personality expressed itself in full, from all the planes, spiritual, mental and physical, in harmonious integration. When "Heart" is full, science and form automatically tunes to it. They expressed "Navarasas"—different emotional feelings depicting the beautiful and the ugly, evoking response and repulsion. Now where is anything parallel to those fine arts, but a cheap imitation?

O H B H A R A T ! where is Thy grand system of dicentralised, self sufficient, autonomus rural republics,

the lap of mother nature with beautiful surroundings, of sunshine, fresh air and mineral water, with the motto of plain living and high thinking, living a natural, simple, serene, Dharmic life in peace and co-operation, conducive to the Spiritual elevation of man. Dharma permeated all aspects and all walks of life and was the 'touch stone' to their actions and an instinctive guide to their problems. The land was owned in common, cultivated and enjoyed together; built their simple dwellings but poured all their energies in building monumental temples in stone, with art, skill and length; grew their cotton, spun and wove their clothes; grew their flowers and perfumes, fruits and vegetables; planted the useful trees and protected them with care and affection; adopted the cow to the daily fold, reared and nursed her with love and gratitude and had their milk, curds and ghee; from their oxen, labour and service, from their dung and straw, fuel and manure, and as antiseptics, protected their homes from harmful microbes. They had their artisans and handicrafts. They had their social relations distributed according to Swabhava and dharma, in tune with their natural temperaments, shaped and flowered by heredity and tradition and to which a code of conduct attached. They laboured together, tuned work to rhythm through folklore, combined work and joy and enjoyed the labour. Their life, thought and action were pure and integrated. They knew no such thing as outward polish and inner



crookedness. They knew no mechanisations of mind and motive. Greed and hypocrisy was practically unknown to them. They knew no arts and crafts of deceit and exploitation. They were constantly reminded of Dharma and Karma that were rooted in their blood. In short, they lived a natural, simple unsophisticated lives. There were no sub-conscious accumulation of repressions and guilt complex. There were no split personalities and mental neuroties but there were spiritual abnormalities, rather super normal, Saints mad after the Divine. They had their joy and recreation in indoor games and outdoor sports and exercised intelligence, skill, strength, courage and heroism. They had frequent festival when they combined feasting and rejoicing along with the spiritual aspect. The material needs, vital urges and spiritual aspirations were integrated and harmoniously blended, spiritual purpose guiding the life. Birth, marriage or death in any home was considered as a public function and the entire community participated and co-operated in the sacred and solemn ceremonies both in pleasure and in adversity. Health was more subjective and was preserved through yogic exercises, Asanas, Pranayama, Prayer, meditation and concentration in daily customs and habits, evoked will power through auto suggestion and self-affirmation and developed natural immunity and on occasional lapses sought remedies in simple herbs in homely surroundings and through adjustment in diet. To them health was integral, not merely



physical out more mental and spiritual and consisted in harmonious development of body, mind and spirit. Law and order was a collective responsibility and justice was rendered on the spot in the presence of the whole community by men who commanded reverence for their nobility and integrity. Dharma was their guiding light ; they exercised simple common sense and discretion, had sympathetic understanding, allowed necessary margin for human weaknesses, advised the offenders in the inescapable Divine Justice of Karma and settled crimes and disputes amicably letting off simple offences with warning and punishing serious crimes with necessary discretion, without any bitterness and to the satisfaction of all. There were no expeditions to the far off towns, a paraphernalia of courts, judges, lawyers, penal code, evidence act, police and prosecutors, "clever" arguments and all the routine cumbersome procedure. Money and influence could not corrupt, abuse and twist Truth and Justice. There was no prostitution of cunning and cleverness to twist and manipulate the Truth. Justice was not mechanical and heartless—a routine application of the artificial law on the manipulated evidence without discretion. Temple was the centre of all their cultural and spiritual activities. Epics were read, scriptures were discoursed and the great truths of life, the ideals of Dharma were explained in story forms and in homely analogies for the grasp of the common folk. They based whole life on spiritual foundation and evolved a Dharma Samaj.

The glory of Bharat was reflected in these tiny villages. Now where is that Spirituality, Simplicity and Sublimity?

OH BHARAT ! where is the master planning of Thy Sages that gave a comprehensive touch for a balanced and integrated life, evolved a congenial physical and social environment, for the full flowering of the personality with a healthy body, a balanced mind and a sublime soul. They planned all aspects of life from dawn to night, from birth to death in tune with the natural law, in tune with the Spiritual Purpose and incorporated them as sacred duties in customs and habits of daily life. They gave "Nitya Karmas" daily duties, the Spiritual aspect had the first place, individually in the homes in a "Sacred Sanctum", and collectively in the temples. The religious aspect was associated with "aesthetics"—flowers, fruits and perfumes; music, rhymes and rhythms; beautiful artistic decorations; for "Beauty" ennobles and elevates man through sub-conscious effect. They gave "yogic" disciplines for daily practice—Asanas, Suryanamaskaras, Pranayama, Prayer, meditation and concentration combined with spiritual Bhava, mental suggestion and physical action for the flowering of a balanced and integrated personality (Sthitha prajna). Purity and cleanliness was meant for all the aspect of body, mind and soul; for motive, thought and action. They gave four stages of life—



Brahmacharya, Grihastha, Vanaprastha and Sanyasa” prescribing to each a proper role and code of conduct for an orderly, steady growth of Spirituality. They gave four values of life—Artha, Kama, Dharma Moksha, blending and balancing physical and vital urges of life with moral and spiritual aspirations. Physical and vital urges had their limit and a due proportion and was in tune with the Dharma. They warned against “Arishadvargas” the negative emotions of hatred, anger, greed, jealousy and pride that take roots in the Ego. They gave different religious paths—“Bhakthi, Karma, Gnana and Jnana” to suit different temperaments in accordance with one’s stage and position in Spiritual Evolution and allowed every one to choose one’s own path and to evolve spontaneously in one’s own way. They prescribed profession in tune with one’s Swabhava; a code of conduct in tune with the function and diet in tune with the nature of work. They gave primary education in the village schools—language, arithmetic, etc., and introduced diverse manifestations of nature and their uses in relation to human life. The higher education was given in a “gurukula” by a Sadhguru, a highly evolved Soul with mature wisdom, in intimate, affectionate, individual attention. The family was to be an organic, natural unit, the marriage, a sacrament, an inviolable sacred bond, for, in this mutual sacred trust a impersonal cause was involved. They had to contribute noble and heroic children, father and mother



as sacrifice to the children. Yet in this very cause, they had mutual love and domestic harmony; sex was only the pleasure aspect of the purpose, nature's bait to fulfil the purpose. Love is of the Spiritual plane, in mutual love between husband and wife, parents and children, there is all the joy, and life is worth living, for when love springs, ego dissolves. This was their outlook on family life, marriage was not a social contract, that can be broken on egoistic and sensual disparities. During the sacred ceremony, through marriage mantras, they gave a comprehensive ethics for the family life to the bride and the bridegroom, the nature of their sacred relation; the attitude and outlook to each other—the conduct and behaviour, their roles and duties. The sex was not a taboo with them. It was considered as a sacred act for the creative purpose. For them Sex was not merely a sensual urge, a rush at any opportunity with any one and a brutal finish in guilt and fear. Even between the legitimate bride and bridegroom, a long interval of a year was given after the marriage for the actual sex act, so that both may develop yearning of the soul, spiritual love in gradual stages. They were allowed to have this holy act after the sacred ceremony of “nuptials”. The bedroom was decorated with perfumes and flowers arranged with best of drinks and palatables with alround aesthetic touches. They had to pray before the act with spiritual Bhava and mental suggestion for noble and heroic children. Thus alone can they plant a seed for a grand evolutionary mechanism, a fit instrument for an evolved

soul to enter it as its vehicle. They evolved the institution of "Devadasis", dedicated lives, to preserve the chastity of family life; a provision for the sensual and the oversexed. Devadasis were embodiments of Beauty, dance, music and other fine arts and gave all pleasure to the man with uncontrolled sex. The Sages gave a thorough planning to every one and to every walk of life allowing necessary margin for human weaknesses, as men in general, were still far from perfect. With all this, they did not force their planning. People took it spontaneously and followed on the merits of it, in due regard to the mature wisdom of the Sages and their profound influence.

OH BHARAT! where is that sublime influence of Thy Sages that embraced empires and moulded monarchs by mere messages of love? Where is that golden touch that transformed individual and social life to peace and harmony, to sympathy and co-operation? Where is that Divine anchorage of Dharma in which men fixed their voyage of life on the stormy sea of Samsara and sailed in peace to the shore of life? Thy Sages resting on the lap of nature in the serene hermitage in the solitude of forest, wielded profound influence on men and monarchs and moulded the culture and the destiny of the nation. Where are Thy wishes full of vim; vigour and vitality, with majestic countenance in sublime serenity, glowing eyes in loving sympathy, in earnestness of purpose to uplift Humanity, self confidence surging in self abundance and that Self



dignity that Gods adored? Mighty monarchs stood in reverence before Thee, sought Thy counsel, had Thy blessings for Thou art the custodian of Dharma, and they the executors. Thou planted the institution of monarchy on the soil of Dharma, nursed it with necessary tradition, heredity and environment, education, ethics and training; courage, discipline and Self dignity and evolved a harmonious blend of satvic and rajasic qualities, fit to hold the banner of Dharma. The king was the instrument of Divinity, the guardian of Dharma, a dedicated life, entrusted with the sacred cause, impersonal, the welfare of the people and the protection to righteousness. Where are those Sublime Sages and noble monarchs, the pride of this land?

OH BHARAT! Thou the Universal Spirit, what a fall in the career of this sub-continent from the Himalayan heights of pristine purity to ignoble depths? The glorious chapters of golden ages is a mere memory of the distant past in feeble records of history. Where are those enlightened days when people embraced and lived the ideals of "Satyam, Shivam and Sundaram" in daily life? What an accretion of medieval dirt on Thy pristine core, bundles of dogmas and superstitions usurping in Thy name to serve the narrow ends of priestcraft and taking firm hold in the customs and habit of men, while the original essence is dried up? We assemble at sacred ceremonies and in sanctuaries, hear the mechanical chant of the mantras, neither the priest nor the people have the necessary



Bhava or feel the profound meaning of the sacred  
 rhythms, a few chips we pay and disperse with the  
 satisfaction of conforming to custom and tradition.  
 Where is Thy Universal outlook? Brothers are fighting  
 brothers, erecting narrow walls of caste, colour and creed;  
 language, religion and province. Money has become  
 the sole criterion of social status, wielding indirect  
 power, abusing truth and justice and breeding exploitation  
 in all forms, with cut throat competition in social life. We  
 have let loose sacred political power to the public auction  
 that unscrupulous arts may grab it. Demagogues in the  
 veil of demi-gods, with the motto of service as saviours  
 of men, with false promises, play on the innocence and  
 ignorance of men and bag their votes. People submit to  
 this myth of one representing many and a few ruling in  
 the name of people in this hypocrisy of democracy and  
 barter their sacred freedom and perpetuate on  
 themselves slavery in all forms. We are subjected  
 to the tyranny of egoistic men with superficial minds and  
 relative intellects that claim to have the monopoly of  
 wisdom. Of course, as in every case, there are a few  
 exceptions to this general pattern. As a matter of fact  
 the affairs of other nations are no better and in some  
 cases much worse. The narrow politicians are gambling  
 with the destinies of Humanity through the conflict of  
 personal and national egos. Where is that understanding  
 of the natural laws and the fundamentals of life on the  
 part of the rulers? Where is that non-party state as  
 guardian of Dharma that governed in tune with the

Divine legislation? Dharma balances true individual freedom and true social justice. In Dharma individual freedom and social justice are not conflicting issues rather they are mutually complimentary and reciprocal. "Dharma" will not postpone economic and social justice or promise them in gradual steps to be achieved for the next generation. Dharma does not compromise with the false freedom and false rights of the greedy individuals and is not afraid of disturbing the *status quo* and giving a clear overhaul when it is based on Adharma—exploitation in many forms. A Dharmic state handles only physical aspects of life common to all and plans, organises and implements economic justice and equality of opportunity to all. With this its jurisdiction ends. Unlike the modern states it will not interfere in all aspects of life, regiment ideas and force its particular whims and fancies on the people through all kinds of legislation. Dharma respects natural diversity—one's and Swabhava and Swadharma and recognises the sovereignty of the individual in all ideological and spiritual aspects of life and allows the society to evolve spontaneously in its own natural way. Always there will be wisemen in society to guide and mould the life of people and their outlook takes its natural expression in the collective. This can happen only in freedom, provided the state laws do not force all sorts of restrictions on the people and interfere in all aspects of life, centralising power, propaganda and education.



here is that non-party state based on Dharma that commanded reverence, faith and trust of the people?

OH BHARAT! where are Thy noble women, the embodiments of Dharma and Prema? While the men have lost our nobility, the motherhood of Bharat still emanates the flavour and fragrance of the true life of love. With our narrow outlook and in the name of false equality, we want to reform them to our model. We want them to assert their right; right to separate property, a purse of their own, right to divorce, right to executive services and what not? We want our women to be "porgressive", lest other nations should look at us. We give them as usual false education and develop their strength and ego. We call marriage a social contract, bond that can be broken on disgust or some other pretext. Encouraging this outlook, we want our women to come out of the domestic scene, leave the children to the care of mercenaries, assert their egoistic rights, line up with men, parade in public functions, develop physical strength, dress like men, participate in athletic sports, enter public and executive services, man machines and transport, indulge in dissate pleasures, threaten to divorce at every step and in short, lose all the feminine charms of love, beauty, tenderness, modesty, sympathy and tolerance, which she is a magnetic attraction to the male. Nature balances all life on two Cosmic principles, love and ego, while love predominates in the female, the ego,



in the male. There are of course some masculine women and feminine men too. Nature has endowed them with different qualities to suit diverse roles and diverse functions. If we lose the sublimity and nobility of Indian motherhood, then woe to this nation. True, many men ill-treat the noble and innocent women. It is shame and disgrace on the part of such men. But what is the remedy? If instead of mending men, if we ask women to assert their egos in the name of equality with men, we will only be aggravating the disease hundredfold. We will be increasing the number of egos to conflict perpetually in the domestic life and in the social arena and intensify the moral and spiritual crisis. In such state of affairs, what will be the future of our children? Have they to be left in lurch or in orphanages; nay, in state nurseries? Can the state machine give mother's love? It can give dress, bread, butter and milk but not the secret and sublime influence of the mother and soon we will have in the next generation a race of machine men. Has Indian womanhood demanded these reforms or do we want to imitate other nations and want to be "progressive" and hence respectable? Why meddle with their sublimity and serenity why disturb their natural and noble role? Why property to them which in most cases will be next to nothing? Are not parents providing them with property in some form or other to the best of their ability? Oh, what a pity and sympathy to the state on the daughters of the soil, which their parents do not have? Why drag them to the public courts, make them

victims to all sorts of ignoble litigations, scapegoats in  
 the conflict between the greeds of brothers and husbands?  
 How an honoured guest in the parent's house will soon  
 be a rival, suspected both by brothers and husband. Oh,  
 the future within the same house, father's purse is differ-  
 ent, mother's purse different, sons and daughters purses  
 different! Where is any love and harmony in the  
 growth of this separatist tendency? By this legislation,  
 the state is putting an axe at the root of our culture. It  
 passes this measure in the name of our people but none  
 question. What sinister implications does it not  
 involve but the legislators are blind to them? Oh, what  
 callous and ignoble meddling on our age old custom!  
 Marriage for us is a sacred bond, a sacrament and family  
 a natural and an integral unit. Both husband and  
 wife are sacrifice to the creative purpose to rear noble  
 and heroic children for the future of Evolution. Sex is  
 only the pleasure aspect of the purpose, nature's bait  
 to fulfil the purpose. Sex is a sacred act in love tuned  
 to the purpose. Without domestic harmony, without  
 love between husband and wife, and parents and children  
 life is a misery. Intimate domestic love compensates  
 and counterbalances all the adversities of life. Let us  
 raise a big cry to halt this narrow, blind, destructive  
 measure. If we are to fear that husband will not protect  
 his wife and sons will not protect their mothers, then it  
 is something inexpressable. What can these reforms do?  
 There is poison in the heart of the nation and such a  
 nation is doomed to self destruction. But it is not so,



it is economic injustice in the nation for which state has not taken effective measures that make many unfortunates to neglect their wife and children by sheer force of adverse artificial circumstances, a victim to the exploitation. Let us not try to reform our women, let us rather reform ourselves and our economic system and declare in self-dignity, that it is the valour and honour of man to give first and foremost place to the nobility and sublimity of womanhood and that man is a sacrifice to his wife and children. Where is that Vedic declaration that proclaimed that woman's body, woman's honour and woman's cause as more sacred than the the Sacrificial Fire ?

OH BHARAT ! what an ingratitude to Thy great heritage, an ignoble trade on the glory of Thy name that men mouth mere slogans in homage ! Oh, have we lost our virility, individuality and creativity ? Have our Spirits become sterile ? Can we not discover our true heritage, the light for the future of Humanity ? Have we to wait for some savants of the West to probe into our Scriptures, discover some truths and din them into our ears ? We indulge in cheap imitation of other nations and eatch their superficial slogans of progress, equality, standard of living, per capita income and what not ? Have we examined their significance in all its implications ? Equality in what ? Progress in what direction ? Increase in the standard of living and per capita income, why and what for ? We plan and plan



and miss the "Content of life"—what is conducive to peace and happiness. We erect giant machines, build huge projects, factories and mills, embrace more and more gadgets technology to the fold of our daily life and increase our material wants and complexities of life—complexities, still more complexities, wants, many more wants; speed, more speed and still more speed. Do we enquire into the logical consequences of this mad race? Where is the end to material wants and needs, comforts and luxuries, insatiable sensate pleasure and habits? Once they take roots in the habits of life, everyone wants them, and everyone demands them in the name of equality. Where is contentment? Where is the halt to the demands of more pay, more wages and in turn more and more taxation, more and more interference of the state, with all sorts of coercive laws in the affairs of men? We take to crowded complexities of life, crowded programmes, ever time conscious, ever in hurry, ever restless, with no time for any reflection, no peace of mind, mechanical and routine rush at engagements after engagements, finally tired and exhausted in body, mind and spirit, we rest and sleep without any creative thinking or reflection. Do we perceive that monster in the greed of the ego, explicit in a few, but implicit in many, almost all, struggling and waiting for its turn? What happens when millions brought up in these false materialistic values and false education begin to agitate for more and more rights in the name of economic justice? Can we

supply everything to everyone? How can true Socialism flower with such egoistic, material sensate values? It is a mere slogan, a deception, a mirage, a fantasy, a dream. With such outlook on life we are nursing every day for the coming of the doomsday. We plan with superficial understanding, without taking into account the human nature, the urges and aspirations of life, the purpose and meaning of life. The blind lead the blind to the ditch. What nobler values and greater adventures do not await the spirit of man in the higher realms of thought and spirit than these sensate indulgence, cut throat competition and ignoble strife? How much can we not enjoy in non-competitive realms of Beauty, in nature, in aesthetics—in fine arts, the more elevating and enduring pleasures? Yes, we do need vital needs of life but they are simple and few, enough for the body to hold the mind and enough for the mind to untold the Spirit. It is high time that we cried halt to this mad race of material complexities, lest in the very logic of its growth, certain are more chaos and conflicts, frustrations and suffering, emotional stress and strain and finally the mental breakdown and ultimate crash of this civilization. Consciously or unconsciously every one of us is seeking peace and joy, freedom and full self-expression. The source is within us but in ignorance we are searching everywhere outside of us. There is no enduring solution to our burning problems until we mend our ego, either we sublimate it or consciously elevate it to the spiritual plane. In either case the moral path is



indispensable and all efforts are in vain without kindling the quality of Love. A natural and simple life is the logical corollary for this new outlook of life. When Oliver Goldsmith wailed over his "sweet Auburn", its moral degradation and the loss of its natural simplicity, the economists asserted, "it is progress". When Thoreau withdrew from the maddening crowds to Walden and enjoyed his communion with Nature, a simple life with his own creative and constructive labour, the people laughed at him as a simpleton. Einstein in the seclusion of his room, away from the noisy buzzle of the city life, exercising his creative mind, revolutionised the "Fundamental Science", elevated it and presented it as aesthetics. drawing response in awe and reverence to the mystic beauty in the manifestation of the Supreme ; yet he lived a simple life, wore a simple dress and found no use for the elementary gadgets of civilisation. What is progress ? Is it gigantic factories and mills with monstrous machines grinding and roaring : giant transports moving with deafening noise at killing speeds ; more trade, more imports and exports, more banking and currency with newer and newer channels of exploitation ; advertisements and propaganda manned by megaphones and loud-speakers shouting everywhere ; artificial make ups, artificial palates and artificial talks ; intoxicants, sensual naked dances and night clubs ; more and more laws and regulations and state services with nepotism and corruption interfering in all walks and in all aspects of life, putting restrictions at every step on



he freedom of man ? If there are tribes here and there, away from the civilisation, yet untouched by its influence, living a robust, healthy, natural, unsophisticated, honest and simple life, we try to catch hold of them, looking at their simple dress and natural life at their outward forms, we pity them and try to "civilise" them from their state of "barbarism". What is progress, outward glamour or inner refinement? Is it the external show and polish with poison in the minds and hearts? This is not progress; to put in a nutshell the character of this civilization, it is hypocrisy, artificiality, gaudy, glamorous and deceptive, the poison in the polate. The moral and spiritual values alone can save us from this grave crisis that is heading towards total disaster. Hence the role of Religion should be foremost in human affairs. Religion does not mean dogmatic assertions of some silly, stupid interpretations, not Prohets and temples, books and rituals, froms and symbols but the Spirit, the content, the intrinsic quality. Forms are necessary for the grasp of the common man. But the content is primary and the forms are secondary. No matter, what Prophet we follow, Buddha, Christ, or Mohamamad or no Prophet; what book we believe, Veda, Bible or Koran or no book; what sacred shrine we attend, Temple, Mosque or Church or none? No matter, what forms, what symbols and what rituals; it is Spiritual Bhava, moral attitude and Human Touch, that is important. A true theist seeks the Supreme with a form

and a true atheist seeks the Supreme in the formless natural law but both are intensely Spiritual and manifest the quality of love. In between the two are the irreligious lot, the egoistic men, the empty vessels that make more sound and quarrel over petty issues. There is no conflict between Science and Religion, only their roles are different. Science based on sensory perception is focussed to the limited range in the physical plane, for the detailed, analytical study of particulars in objective environment. Religion based on intuitive perception is focussed to the universal range embracing all the planes of existence, for integral comprehension of the "Cosmos". There is no conflict between Science and Religion, between sensory perception and intuitive perception in the same way as there is no conflict between microscope and telescope. To give a near analogy—when we see an out side view through the holes in a closed door, we catch the branch of a tree and study it in detail. When we wide open the door we comprehend the whole panorama but miss the details in that wide range. All our conflicts are unreal, born of ignorance of the interrelations of the different roles in the natural set up. It is only by grasping the potential of the Spiritual vision within us, the source of all true Religions, the wisdom of the Sages, that we can feel and realise that part Bharat has to play in moulding the future of humanity, by setting up a model, by living up to the truths taught by our Sages, by being true to our

glorious heritage. Vedic Seers declare our Religion as "Sanathana Dharma", the eternal law of life true for all times. The outward forms need necessary adaptations but the fundamental principles hold good for all times. We are not evolving towards Truth. Truth for ever exists as the "operating law", only, we uncovering our layers of ignorance in the Spiritual Evolution. Now where is that understanding of the Divine Law and the universal outlook?

OH BHARAT! forgive Thy children for the ingratitude for the abuse of Thy profound heritage. Come again to our intimate midst and give Thy light and guidance in this dark hour of ignorance. Kindle Thy Spirit in the nation with Thy sublime touch and evoke us from the lethargy of the creative mind and the sterility of the Creative Spirit. This time we will embrace Thee and will not lapse again

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## “Dharma Samaj”

DHARMA SAMAJ is the art of living in tune with the science of life. It is our way of life. It is our right social order, popularly known as “Rama Rajya”. Our sages applying the principles of Dharma to human society, evolved and integrated harmonious social order for right living. It is based on the Dharma Sutras of the ‘Smrithis’. The cardinal principles of Dharma is true for all times, only its outward forms need adaptation to suit the modern conditions. Dharma Samaj is founded on the true values of life, in tune with the purpose of spiritual evolution. It bridges the actual with ideal. It provides a right sense of proportion to all spheres of human activity and integrates them into a well knit harmonious whole. Our culture has endured the impact of time and the onslaughts of different cultures. “Dharma Chakra” is our national symbol. Let us not miss the spirit of it. Let us not cut the very roots of our great heritage in preference to the superficial values drawn from the west in cheap imitation.

“Dharma Samaj is a non-party state based on Dharma. It is a monarchy where the king is only the guardian of Dharma and has no sovereignty of his own. The institution of monarchy is nursed in the soil of Dharma with congenial

hereditary and environmental factors, with special education and training in the statecraft. The king should have the impersonal cause of Dharma and the people's interest foremost in his heart. He should be above all narrow personal interests and be a fine blend of Satvic and Rajasic qualities, fit to hold the banner of Dharma in dignity and honour.

The king upholds Dharma by the help of Council of wise ministers, experienced administrators with integrity drawn from permanent services. He takes advice from a standing council of wise men, "the brain trust" of the nation, men of eminence and character drawn from all walks of life. They apply Dharmic principles to important social problems that may arise from time to time. On vital matters they consult an assembly of functional representatives, with direct practical experience of various functions, and arrive at a balanced view of different interests in the nation. The king and his ministers constitute the executive. "The brain trust of the nation" constitutes the legislature in tune with Dharma. The understanding of Dharma pervades the social consciousness and is enshrined in the will of the people. This dynamic vigilance in social awareness protects Dharma from all violations and "Dharma Dwaja" as the national flag serves as the constant reminder of the ideal.

In Dharma Samaj, the executive is separated from the legislative power and different functional interest

the nation have direct representation. Here there is no myth of the people's representation or the false of territorial representation, where one represents none but himself; here there is no party politics and power politics or ideological conflicts and communal bickerings; here there is no scope for high ambitions for power or for high positions without merit; here the role of agitators and demagogues who create the atmosphere of conflict, chaos, and confusion that excite baser emotions of envy, hatred, fear, greed, jealousy and suspicion is eliminated. The parliamentary democracy with its evils of power politics and ideological conflicts has failed in many countries and proved its inefficiency. We have had enough and need no more of it. We have observed the greater evils of totalitarian dictatorships. The non-party state based on Dharma run by the monarchy is a proper balance between the two extremes and avoids the evils of both. Here the king cannot be an autocrat, for even the constitution and military is primarily responsible for Dharma and if any such extraordinary exigency occurs, the king will be checked by the vigilance and will of the people for the protection of Dharma.

“Dharma Samaj has no rigid written constitution. Only the broad principles of Dharma are stated. The spirit of Dharma cannot be imprisoned by a technique of legal clauses, a verbiage of dead letters. It is dynamic,



flexible and discretionary and takes into account the "Dharma-Sukshma" and "Nyaya-Sukshma." the varying motives, circumstances and situations of problems and judge each on its own merit. Dharma is not an enforceable law in many aspects of life. It is only a broad guidance for right living. It only shows true path and leaves the individual to the care of the law of his own Karma and to evolve out of his own experience. But Dharma is enforceable in certain limited aspects of life, economic and social, common to all; to prevent one's coercion and encroachment on the equal freedom of other; to prevent exploitation, meet economic and social justice and provide equal opportunities for all; and to maintain law and order. The State as common guardian of all individuals has some definite responsibilities and has to function effectively in ensuring freedom and social justice to all individuals for, social morality is reciprocal and unilateral. The State's function is very much confined to a few aspects of life common to all. We are nursing the modern State with more and more powers, only to be our own "Frankenstein."

Dharma Samaj does not force any moral reforms, a code of conduct for man, which of Social life only ends in repression. It calls for self-restraint by one's own conscious choice for higher aspirations, in preference to the indulgence in lower urges and satisfactions of tamasic and rajasic impulses. It places before man the true values of life

educates him in the right direction and seeks his transformation through persuasion and not by force. The Dharmic State knows its limitations. It has no unwarranted sympathies. It does not imagine to cater peace and happiness to the individuals and force all sorts of reforms in the name of welfare State. It creates only a congenial physical and social environment for man for the full, natural and spontaneous flowering of the human personality; in his own way, with his own experiences. It recognises the natural diversity. It respects one's Swadharma based on Swabhava. It sympathises with human weaknesses and gives a long rope for the recovery. It does not generalise values and try to force artificial unity as against natural diversity. It recognises the important role and contribution of diversity for the general progress of man. The whole social superstructure is built on the basis of individual good, peace and happiness; the slogan of collective good which reduces this emphasis is fiction. Variety is the spice of life. Let us not sing the song of life in mass chorus and miss the sweet melodies of the individual talents. Let us not strive for a regimented pattern of dead uniformity as against the natural flowering of human personalities with its rich variety and curb the emergence of many a genius in all spheres of human activity.

In Dharma Samaj there is no conflict between individual freedom and social justice, rather they are



mutually complementary. While the State has no jurisdiction to interfere with the individual freedom, it has to function effectively in ensuring economic and social justice. The Dharmic State has no respect for the false freedom of the individual that ignores the good of the others and it distinguishes and clarifies the true freedom from the false. The individual guided by the true values of life, submits to the social justice, peace and harmony in his own enlightened self-interest. Here there is no clash between the liberty of the individual and the authority of the State. The cause of Dharma and the purpose of spiritual evolution permeates the whole outlook on social life. The keen and ruthless competition in social and economic life is replaced by mutual co-operation; strife and conflict by peace and harmony; the negative emotions of envy, hatred, fear, jealousy, greed and suspicion by positive emotions of love, sympathy, contentment, faith and trust; self-indulgence by self-restraint; narrowness by magnanimity; complexities of life by simplicity; and pride and arrogance by humility and self-dignity. The mental energies thus released from material conflicts is switched on to work out higher aspirations of life in non-competitive realms of thought, beauty, and spirit, to find more enduring and elevating joys.

All life is finally a sacrifice to the impersonal cause of Dharma. In this very sacrifice man finds foremost satisfaction in life, It is a conscious sacrifice for



identification with the universal of the lower to the higher, personal to the impersonal, individual to the universal. In magnanimity man finds self-dignity and self-Abundance. Sacrifice is the keynote of Dharmic living. Dharma enjoins man to give more than he takes. What he loses in the lower plane recovers many times its value in the higher plane, a sacrifice here is for a triumph there. The impersonal love defies the rule of mathematics, for the more it is given the more it becomes and strengthens the spiritual life of the participants.

Dharma prescribes the four values of life  
 the Values of in giving purusharthas — Artha, Kama,  
 life. Dharma, and Moksha, It does not decry  
 either the self-interest or the pleasure  
 principle of life. It recognises the natural urges in life.  
 It only uplifts and elevates them from the lower plane to  
 the higher, from narrow self-interest to enlightened self-  
 interest, from tamasic and rajasic satisfactions to more  
 enduring and ennobling satvic satisfactions of peace and  
 bliss. The life urge for Ananda is pulsating in all life.  
 Dharma lifts it from the eluding lower pleasures to more  
 enduring joy and peace. The material possessions  
 (Artha) and vital satisfactions (Kama) should be in tune  
 with Dharma, Spiritual goal in view. Thus the  
 physical and vital urges are integrated with moral and  
 spiritual aspirations, and the life urges find their due  
 sense of proportions in tune with the spiritual purposes

of life. The greed for material possessions and indulgence in sensate values are forbidden. Dharma balances the legitimate natural urges and aspirations of life and paves the way of an integrated personality.

Dharma prescribes the four states of life, Brahmacharya, Grihastha, Vanaprastha and Sanyasa for smooth and steady growth of spirituality. Dharma prescribes four religious paths-Yoga. Gnana Yoga, Bhakthi Yoga, and Karma Yoga, and asks man to choose his own role and function in life in tune with his Swabhava ; creative preservative ; constructive or productive work and do it with devoted interest. All work in tune with Dharma is equally noble and important in running the human social organism and the diverse tendencies are innate and natural in society. It does not matter what work one does but how well he does it is important, Man has to flourish through his own Swadharma based on his Swabhava and find satisfaction and harmony in his work. One has to take one's duties in tune with one's role and function in life and follow necessary disciplines for the harmonious growth of body, mind and soul. Thus Dharma gives a comprehensive touch for right living. Man has to realise its worth and value and follow it voluntarily for his own good, peace and happiness.

Dharma enjoins man not only to live a Dharmic life by himself but also resist and fight adharma wherever



found Man is an effective part in collective karma. Whatever others do also affects him by its right and wrong. So he has to organise and resist adharma collectively. Man should organise in every village, town, and city, a "Dharmic Samithi" and volunteer corps, to resist adharma, fight social injustice and preserve Dharma and should not wait for the State to do everything. For this resistance four modes of action are laid down. *Sama, Dhana, Bheda, Danda* to be adopted according to the nature of person and the circumstances of a particular situation. We should always try first to transform the violator through love and persuasion and then through diplomacy. Even then if the person happens to be obstinate, arrogant, and incorrigible, we have to use force in the interests of society, for the maintenance of Dharma. The spirit of Dharma cannot be bound by any rigid particular technique.

In Dharma Samaj the social order is organised on four natural spheres of human activity without a clash with each other into one organic whole. In this order the individual is the first natural unit, the family is the next; the society the third and humanity the fourth; to each code of conduct is attached, and explained in terms of *Swadharma, Kutumba Dharma, Samaja Dharma* and *Manava Dharma*, respectively. Thus the individual life, family life, social life and the general life of humanity are woven into an integrated harmonious social order,



The social organism is compared to the natural organism of the human body with its specialisation of organs and division of functions, working in close co-operation and in loyalty to the central will, the central purpose and central intelligence. Here too the cause and purpose of Dharma guides the whole attitude to life; the good of the individual is interwoven with the good of the general and they are mutually complementary and contributory; enriching and ennobling and elevating each other. Though there is natural diversity and the paths are essentially varied, there is spiritual unity in the subjective and the objective ends of life. They have to mutually co-operate towards the common goal and consciously accelerate the human evolution.

For the right social order, it is important to understand the full significance of the Individual Life. *Swadhama*. Every individual is an unique and a specific mould by himself based on his Swabhava and Swanubhava. The individuals are in different positions and in different stages in the spiritual journey. Their experiences differ, their quests differ, their tastes differ, their understanding levels differ, their values differ and what not? Dharma respects this natural diversity, the difference in "Swabhavaguna" and does not generalise and force reforms as against natural growth. It only seeks to transform through one's own conscious and willing choice, by preferring the higher values to the lower. Dharma recognises the natural and

mutual advantages of diversity and diverse contributions to the human evolution. In Dharma Samaj every individual is free and sovereign in all ideological, religious and spiritual aspects of life and is allowed to evolve in his own way, with his own experiences, in tune with his Swabhava and Swanubhava. The State has no right or jurisdiction to interfere with Swadharma, rather it is the sacred duty of the State to protect one's Swadharma from other's encroachment. Even Gods dare not touch his sacred freedom of the individual as against the natural law. Mutual tolerance is the keynote of our culture.

## *Dharmic Revolution*

Nothing short of a Dharmic revolution can save humanity from this grave moral and spiritual crisis. The path of Dharma is meant not only for Bharat but to the future of all humanity. Dharma is the art of living in tune with nature; the Universal religion based on science of life. Dharma crystallised into an ethical code for conduct of life, forms the common core of all religions. It was formulated by sages on perceiving the nature of the cosmic process, in direct integral comprehension. Its understanding is not speculative, but factual, evoking higher centres of perception, transcending Time-space limitations of the physical plane. It is spiritual Law applied to social life, in tune with the purpose of spiritual evolution.

When the wisdom of the sage is available for right living, why barter your sacred freedom to the theoretical glamour of ideologies, to the myths of representative democracy or benevolent dictatorship, where a few ambitious men at the top guide the policies of nations, enter into the conflict of personal and national egos and gamble with the destinies of humanity. The freedom is so sacred for the flowering of the human personality, that gods dare not touch it, but modern states interfere in all aspects of life, regiment thought,



Force artificial unity as against natural diversity, intrude on man's freedom and hamper his natural growth. The state arrogates to decide what is good for all, and in the name of welfare state, tries to cater happiness to all, centralising power, propaganda and education, breeds huge bureaucracy and enslaves man. Why this self-deception to empty slogans of socialism, communism, progress, standard of living; mere names without content; How can any type of socialism flower on false values, when man's ego with its greed is explicit or implicit, waiting for its opportunity to assert itself? Where is peace and contentment with increasing complexities of life in never-ending wants?

Inflation haunts capitalist society in economic chaos, surplus money-squandering on superfluous wants. While common man struggling with the increasing cost of basic needs, for production, with its commercial outlook and profit motive, ignores the essentials of life and canalises its resources to cater to the vanity of pomp and luxury; and middlemen drawing public money from banks, manipulate markets to reap easy profits. Experts propound theories after theories to resolve this economic confusion, but miss to mark the greed of man in its never-ending wants as the root of the crisis. Is there a solution in a centralised socialist planning, where power of position replaces the power of money, where exploitation sneaks in a different form, shifting from the capitalist class to an autocratic bureaucracy? Here man

is caught in a totalitarian grip for the supposed equality and is ordered to take the 'brain wash through the red soap'. Freedom is the price paid for the piece of bread. Where is the solution in these superficial doctrines, unless man's ego is tackled on true values of life?

Every good man is essentially a 'Socialist' by nature, but many a socialist with label lacks the intrinsic goodness. The problem is not how to draw the man to the theory but how to evoke goodness in man. Inculcate in the youth, the true values of life, awake him to his self-honour to be magnanimous, let him flower in the freedom of his creative spirit, not in fear of God, but in dignity of the self. Man's ego cannot be suppressed, the reaction gives vent or shelters in the subconscious and waits for its opportunity. This cosmic principle of individuality persist and it has to be tickled on the basis of self-honour and self dignity and canalised for nobler ventures, in terms of its own enlightened self-interest, in tune with the purpose of spiritual evolution. Here lies the sacred sanctity of freedom, to allow every one to evolve in his own way with his own experiences. Freedom hastens man's evolution, while repression retards.

Morality is discerned on the spiritual purpose of life. Every one is evolving in every moment of life in his own way with his own experiences, directly or indirectly, according to his 'Swabhava and Swanubhava.' No one need try to reform the other by force, rather transform himself for the better. So non-violent sympathetic



approach is the conduct of social life. But when a person encroaches on the equal freedom of others and becomes a social menace, he is to be tackled first by persuasion and then by force if necessary. Here non-violence ends with motive. The impersonal cause of Dharma should be upheld and Adharma should be resisted at all costs. When a person is confronted with a moral dilemma, Gita enjoins impersonal action for the 'Cause' and in this context, it explains the purpose and meaning of life. 'Dharma Sandesh' is the content of Gita. All life is a Sacrifice to Dharma. Dharma cannot be sacrificed to a personal sentiment. When an impersonal cause is involved, don't debate over the technique of action, violence or non-violence, for human spirit cannot be imprisoned in a technique. Realise the purpose and be true to the Cause. Be magnanimous, accommodate the weak and persuade the ignorant, but fight with masculine dignity, when confronted with forces, stupid, arrogant and obstinate, which use force, threat and intimidation.

Both individual freedom and social justice are fundamental urges of life expressing in Time-spirit. They are social expressions of the individual and universal principles inherent in all life. The individual and the social urges have to be properly balanced and integrated as one organic whole. The emphasis on one at the expense of the other, generates reaction and results in ideological conflict. Man's history is a struggle to achieve this delicate balance. Emphasis on one dominates an age, soon reacted, gives



place to the other. Thus the 'ideological pendulum' oscillates between these two fundamental urges of life. Man's social history alternates between these two tendencies, one reacting on the other. A new synthesis that integrates both with the science of life and the purpose of evolution is the need of the hour. 'Dharma' that gives an integrated approach and throws light on the benevolent meaning of their dialectics, is the answer to this need. In order to work out this integrated synthesis, we need a corresponding political instrument, a new state that overcomes the defects of both formal democracy and totalitarian dictatorship and accommodates both individual freedom and social justice without a clash. The non-party state based on Dharma is the answer to this need.

In Dharma Samaj there is no conflict between individual freedom and social justice. They are mutually complementary and treated as one integral issue of true freedom. One's freedom includes economic, ideological and spiritual aspects of life. One's freedom is valid only when one respects the equal freedom of others. Man in self-dignity respects social justice. Freedom and justice are not separate issues. They are two sides of the same coin and true freedom co-ordinates with social harmony, for, social morality is reciprocal and not onesided. One's enlightened self-interest is in tune with the common good, and one's peace and happiness consists in social harmony. The state is the common guardian of all

individuals, vested with authority to implement social justice and protect individual freedom. With this sacred trust it has to function with full responsibility to provide justice to every individual and protect his freedom from others, encroachment. The state deals only in physical aspects of life common to all, and with this, its function and jurisdiction ends. It has no competence in other aspects of life and its function is confined to a limited sphere. In all other aspects, individual is sovereign and is free to evolve in his own way with his own experiences. Society evolves spontaneously under the guidance of the wise and finds its own natural equilibrium. The state is only the guardian of Dharma, its faithful executive. It has no legislative authority except to implement justice. It has no sovereignty of its own.

The modern states violate this sacred trust. Like a hen meant to protect the corn, itself feeds on the corn, the Modern States betrays the trust and abuse its power and encroach on all aspects of life and intrude on man's freedom, when it has neither the competence nor the jurisdiction. The sanction it derives in the name of people's representation is a myth which people are hypnotised to accept in the name of democracy. What is the competence of these superficial men to deal with complex and sacred problems of life? Where they have responsibility to meet economic and social justice, they shirk their duty, influenced by vested interests, under the plea of democracy, in the name of false freedom. Where



they have no competence or jurisdiction, they violate their limitations and thrust on people their whims and fancies with all sorts of legislations, projecting their ego to all aspects of life, as if they have the monopoly of all wisdom. People in ignorance are victimised to the glamour of these demagogues as demi-gods. Men have nursed the State to be their Frankenstein.

The future of man shall go neither the American way nor the Russian way. Both are onesided and fundamentally defective based on sensate values. Both are arrogant and obstinate and victimise their non-conformists. The world is divided into these two power-bloks and mankind is squeezed between these two Blocks. Man barter his sacred freedom to the myth of his representation and enslaves by vesting so much authority in the state. Press under vested interest flatters the powers that be and plays on the ignorance of the people.

Let true values of life take hold of men. Pull down the mammon to its proper place. Distribute and dissipate its power, Let it not abuse life, corrupt truth and justice. Limit private property and snatch its power for exploitation, for Dharma treats with contempt such false freedom. Let simple living and high thinking be the formula of life and take nobler ventures in non-competitive realms of beauty, thought and spirit. Adapt to the decentralised system of autonomous, self-reliant, rural republics. Let



people in compact units manage most of their affairs, plan their economics and justice, health and education, and stop crying in wilderness to a centralised bureaucracy. Limit the urban industrial growth and its commercial outlook. Limit the complexities of life in its superfluous wants. Release mental energies from material conflicts to work out higher aspirations of life.

Let not people become sterile and feel helpless drowned in apathy and frustration and give vent to their feelings in mere cynicism. Awake to the call of the spirit, awake from narrow grooves and mental ruts, perceive deeper causes for chaos and conflicts; take to the clarion call of dharma for new social order and establish 'Dharma Samaj' with revolutionary mission. Awake the people to their glorious heritage, evoke the message of dharma dormant in their consciousness; scrap alien form of democracy adapted in cheap imitation; scrap party politics that culminate in power politics and establish non-party state based on Dharma. Cut powers, functions and jurisdiction of the State and insure your sacred freedom in Dharma Samaj. Let a few worthy men be entrusted with the affairs of the State and be directly responsible for the people for maintenance of Dharma. Let the understanding of Dharma pervade the social consciousness of people at all levels and be enshrined in the will of the people.

Mark the modern life caught in the glamour of sensate existence, its noise, hurry, speed and complexities of life,

its social life in cut-throat competition, with so much of nervous strain and emotional tension, a mad rush to engagements after engagements, full of mental neurotics and split personalities, with psycho-somatic disorders, swallowing narcotic drugs and mankind caught in social conflicts, mental sterility, moral degeneracy and spiritual crisis, heading towards a total breakdown of its civilisation in the very logic of its growth. Can man cut a curve and take a turn before it is too late? Will he awake to this grave crisis or go down to the cosmic dustbin in his stupidity, sterility and servility? Let not posterity mock at this generation for the vanity and narrow-mindedness of its statesmen, for the apathy of its intellectuals and indolence of its people in letting loose such an appalling destruction.

Reconstitute the U.N.O. on the basis of sovereignty of humanity. Change its representations that echo their governments' direction in narrow national interest and false prestige. Let each nation elect directly a humanitarian, who is responsible for the humanity as a whole and who can speak and act in the freedom of his conscience. Let mankind rise above narrow national levels and constitute themselves into a world republic. Let people have trust and confidence in the new U.N.O. and demand the allegiance of their governments to its decisions. The danger is perpetuated in the name of false realism. Cast in arrogance, fear, suspicion and hatred, the national egos are in conflict with each other, and argue and rationalise



their stands in the name of reality. People are hypnotised by their grand argumeants and miss to mark the subtle workings of the Ego behind the scene. The antagonistic blocks left to themselves react on one another in vicious circle and take the crisis to the climax. Let humanity assert and organise under the leadership of thinkers, scientists and artists, rise as one man and grip the situation. Only a world spirtual revolution can save humanity from its impending suicide through atomic war.

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## THE FUTURE OF MAN

Looking at outward appearances, be not frustrated and feel helpless. Man is not lost to his lower nature for ever, though looks like deteriorating morally and spiritually. Through direct indulgence in the wrong, he is experiencing what are false and this elimination process at the sub-concious is an indirect preparation to perceive the Truth. The Humanity is in such a transition and is reaching the saturating-point in the moral crisis. When a call comes at the ripe moment it will be ready to effect a dramatic transformation. This has happened in the lives of many saints and what is true of the individual life is also true of the collective. No right effort is lost without its effect and nothing is in vain in the economy of the cosmic purpose.



In the near future the world will be one. One Scientific Religion then governs human ideas with increasing speed in transport and communications the Globe shrins into a Cosmopolitan City and Humanity will be one integral unit. Old problems give place to new ones and with deeper understanding and more leisure man's activity intensifies in the new avenues of thought. Man's interest shifts from physical sciences to the mental, probes into wonders of the psychic plane, Penetrates occult sciences and secret knowledge, clairvoyance, telepathy and what not. Men will be busy with rituals and disciplines of yoga, sit in concentration to grip psychic powers and higher faculties and respond in awe and amazement to the forces of the invisible universes around them.

Man shall surpass the need for food, his parasitic dependence on plants and animals ; generate energy from the original sources and run his mechanism independent of the externals. On disuse his physical organs dwindle and his vehicle gets smaller, subtler and flexible. His will digests microbes and poisons, and transcends the need for doctors and medicines. 'Man' shall surpass 'man' and enter the mental phase in Human Evolution, probe into unknown realms and unseen planes, and grip superior powers and deeper truths. He shall uncover the glamorous veils of 'Maya', strip Her naked and perceive Her virgin reality, cut across the barriers of time and space and find the eternal in his own Being.

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## *“The Crisis in Mans’ Thinking”*

There is a grave crisis in Human thinking, a fundamental defect, and this Constitutes the root of the Human problem, ‘the problem of problems’. “the Mechanical Thinking”.

The mechanical approach to our Complex Social problems, as if man is a Statistical unit and as if social contexts, Conditions and Situations are Static and fixed, Constitutes the basic error in our Social thinking.

Our laws and Statutes, Rules and Regulations, Political Theories and Social philosophies are set on the wrong premises and so we err at every stage, abusing Truth and Justice.

Instead of Non-doctrinaire, Realistic pragmatic approach to our Complex Social problems with dynamic dissection, we apply rigid political dogmas and Static moral principles, ignoring Subtle Dharma Sukshmas and Nyaya Sukshmas, and delicate Balance between the opposite poles and thus differ ideologically from one another, and not one another.

This crisis in Human thinking is expressed in different ways by different deep Thinkers and it is wise to take note of them as friendly warnings and amend accordingly

**“The mind is at the end of its Tether,”**

Says *H. G. Wells*, the prophetic Thinker in his Evolutionary thesis.

**“ The conditioned mind is the bondage of Life”** Says *J. Krishna Murthy*, the world philosopher and asks us to transcend it by Eternal vigilance and act from the living present.

**“Specialisation is the bone of modern education”** Says Dr *Alexis Carrel* in his book *‘Man the Unknown’* and warns that we miss Integral comprehension of the total view of life,

*“ Man is the bridge between the animal and the Divine”*  
*Cross the bridge and evolve in to a “Superman” the Destined goal of Human Evolution”*.

Says *Neitzsche* the German philosopher with his masculine ethics.

**“The kingdom of God is with in thee”**

Says **Jesus Christ** the Prophet of Mankind

*‘ I am the Supreme’; “That Thou Art ;*

*“Evoke Thy Potential State of Sat-chit Andand”;*  
through yogic means and Reallise Thy



*"True Self Through Tanscendental Consciousness"*

Says the Four maha\_vakyas of the vedas.

*"Where Commerce enters, virtue Sinks"*

*"The poor becomes poorer the Rich, Richer"*

Says Oliver Goldsmith in 'Deserted Village' lamenting on the adverse effects of Industrial Civilisation.

*"Beyond Communism to New Humanism"*

Says M. N. Roy, the Social thinker in his thesis  
*"Radical Humanism"*

*Spiritualise politics, decentrallise economics, Morallise education and adopt to the wise formula of "Simple Living and High Thinking".*

Says Mahatma Gandhi, the Robust Commonsense Collosus, with his uncanny vision.

*"Marxism is not a dogma, but a broad guide to action"*

Says Karl Marx, the great Humanitarian.

Marx envisaged not only classless society. but, also a Stateless Society, where State as coërcive instruement whithers away.

He envisaged that economic and political Revolutions should be interwoven with cultural and

moral guidance, to usher in, a new Society of high ethical Standards in Social Consciousness, where people act Spontaneously as members of one family.

Karl Marx, like Mahatma Gandhi proclaimed that “The Best Government is that which least governs” and never meant a naked dictatorship, of a totalitarian state with all round regimentation of ideas, where an Individual is reduced to the status of a nut or a screw in the political machine. “Marxism” in practice is quite different from the spirit of what the prophet meant, like the followers in the name of Mahatma Gandhi, who have killed the very spirit of Mahatma in practice.

*“Power Corrupts, absolute power corrupts absolutely”*  
Says **Auckdon** the famous Jurist.

*“ Our basic needs are a few, but our wants are many”*  
*There is enough in this world for every one's needs, but not for every one's greed.*

There is no end to never ending Complexities in ever increasing wants of life, for material Comforts and luxuries in pomp and show, Sensual desires and Egotistic gratifications, resulting in man's greed for money and craze for Self importance.

**“Says the Common sense Experience of all Mankind ”**

## SOLUTION

J. P. Calls for a total Revolution in the Objective Social environment, through changes in politics and economics, Social ethics and education.

J. K. Calls for a fundamental Revolution in the Subjective 'Nature of Man', with a Change in the outlook and attitude to life, in the values of life.

Both the approaches are equally important, "*Like a Good Seed in a Good Soil*" and has to be tackled Simultaneously on parallel lines.

The Individual with his Subjective, Social and moral responsibilities, and society with its Congenial Social environment are equally necessary for the full flowering of the Human soul, in its free self-expression.

Mean while. "*yoga*" has made a good impact on Man, and comes Handy to the aid of man, to Evolve and Act, from the new dimension of '*Transcendental Consciousness*'

"Maharshi Mahesh yogi" Comes out with his easy technique of "*Transcendental Meditation*" to attain transcendental Consciousness, with which, one can effect a breakthrough in Human Evolution, and overcome the defects of the modern man.



With “*T.M.*” he proclaims to create “Ideal Societies”, and usher in a “New age of Enlightenment for all Mankind”.

Dr. Albert Einstein and forty other Savants have already warned Mankind in their “*Manifesto on world peace*”, “*One world or None*”—“*Adopt or perish*”; For next war with Nuclear weapons means there will be neither the Victor, nor the Vanquished, but a total destruction of Human Civilisation itself.

Man has to face successfully Destiny’s Moral challenge to his Reason, in order to Survive this impending Crisis.

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“Our students do not have a perception of the values of our Country. They do not know what it is that they are missing. If you make them understand that the fundamentals of our Religion are most Scientific, most Democratic, most Harmonious and most Significant, we will be doing a valuable Service.”

**Dr. S. Radha Krishnan**

### *Seven Social Sins*

- 1 Politics without principles.
- 2 Wealth without work
- 3 Commerce without Morality
- 4 Education with out Character
- 5 Pleasure with out Conscience
- 6 Science with out Humanity
- 7 Worship with out Sacrifice

**Mahatama Gandhi**

## “ONE WORLD AND WORLD PEACE”

Destiny has served an ultimatum to man in terms of, ‘One world or none’—‘Adopt or perish’. This challenge has come as a dramatic shock in the form of nuclear bomb, when man’s mental make up is too poor for such a moral stride. But man, for his own self-preservation has to effect an emergent leap in human evolution.

With the impact of science and technology on human society, humanity is set in a great fermentation and awaits a new transformation. The world has shrunk and with early possibilities of atomic aerial liners, with speed of thousand miles an hour, carrying thousand persons at a time and with world-wide net work of improved television, the world will soon be shrunk into cosmopolitan city.

This physical impact demands a corresponding mental climate, moral response and corporate existence. Thus there is an urgent need for reorientation of man’s outlook and attitude, values and aspirations, politics and economics, methods and manners and ways and means. There is an evolutionary urge for world federation, and in right response to this call, consists the vision and wisdom of man.

But mankind has divided itself into two power blocks and is caught in a vicious circle of mutual fear, suspicion and hatred. Both sides are fully armed with nuclear

weapons that can destroy each other and reduce the world into an atomic dust bin. Thus man is on the brink of a deep precipice, he has to cut a curve and take a turn, and in the very logic of conflicts and tensions, he is heading towards a total disaster.

At this grave crisis in human history, man has to meet the moral challenge of nature and vindicate the honour and dignity of the human spirit. The thinking men and women all over the world, should realise the full significance of the present crisis and assert for world peace.

If major powers could co-operate and divert their energies and resources from the armament race to the constructive channels and help the under developed countries, the very causes, for wars and tensions could be removed. Utilising rapid advance in science and technology, man can eliminate his tedious labour, reduce his working hours, and gain more leisure to work out his higher aspirations of life.

The politicians at the helm of human affairs, steeped in egotistic pride and ambition, false prestige and national supremacy, are gambling with the destinies of mankind. No one wants war, every one wants peace but peace on his own terms. It is exactly here that ego project in the name of principles and stand in the way of peace. If man has to survive, power mad politicians have to be replaced by humanitorean statesmen with vision and sympathy.



## *Extracts from Reviews and letters*

Your books take people to the mystic heights of Truth. I have enjoyed much while I read and contemplated on them.

**Dr. K. B. Ramakrishna Rao**  
Professor of Philosophy  
Mysore University

Let me tell you in all frankness that I was extremely pleased with the masterly and scholarly way which you have dealt with most of the problems.

**Late M. S. Aney**  
Ex-Governor of M.P.

I find that your sutra style of expression is very impressive and shows your Intuitive flashes and grasp over a wide range of subjects and themes.

**B. V. Kishen**  
Professor of Philosophy  
Andhra University

You have imbibed the best traditional lore and have a dedicated sense in whatever you write. Your analysis is well arranged and clearly presented, please accept my best wishes and congratulations

**late K. C. Varadachary**  
Sri Venkateswara University

I have read your books with great interest. It is beautiful in all respects and contains gems of thoughts. May you live long and continue your useful and beneficial work for the spiritual betterment of Humanity.

**M. K. Spencer**

You have given an excellent account of Cosmos, Self, Dharma, Karma, Yagna etc. I congratulate you for the excellent and unusual booklet.

**M. R. Appa Rao**  
Minister for Social Welfare  
Andhra Government

You have described an abstruse subject with remarkable clarity in a few pages. Please accept my sincere congratulations.

**Swami Nikhilananda**  
(Newyork)

I thank you for sending me your Inspiring books.

**N. A. Palkhivala**

It is a marvellous work and you have successfully clothed the sublime thoughts in ordinary language an achievement to be proud of.

**T. Gopichand**

If every one began to feel as you have expressed in your book, there might come a better day.

**C Rajagopalachari**

Spiritual guide to youth .—

The booklets are both short and sweet and our youth will profit by a perusal of these, since they can imbibe the basic truths of our heritage of Religion and Philosophy in an easy and impressive language.

**Dr. K. Krishnamoorthy**  
(Review in Deccan Herald)  
19th June, 1977

## *Extracts from Reviews and letters*

It is a work of commendable intellectual grasp and subtle in its attempt to comprehend the Supreme Reality.

—National Herald

It has the element of wonder, of exaltaion, provoked by a Reverential Contemplation of the marvels of the phenomenal world.

—Hindu

It is an easy leap of the poet from physics to metaphysics, from Humanism to Mysticism, from Time to Eternity, and the lyrics are full of parallelisms and daring Similarities.

—Hindusthan Times

These books though small, make profitable reading and provide rich food for thought.

—Vision

This book though small, is highly enlightening and thought provoking.

—Chetana

Each one of his statement is pregnant with meaning and needs a volume for complete exposition. It throws a flood of Light on the causes of the malaise from which man is suffering to day, in Individual, National and International spheres.

—Theosophical Review

The booklet contains reflections of Sanathana Dharma cosmic pattern, personality of man, ect. Based as they are on reliable traditions and texts, their perusal is bound to prove of great benifit.

—Bhavan's Journal



The soul enchanting songs so beautifully sung awakens us from deep slumber and points to the Realisation of the 'Supreme Law',— a peep into the mysteries of creation.

—**J. P. Govilla**, Journalist

The stream of nectar sprung out by churning the lines of the 'Law of Life', make the reader drink and dive deep in it.

**R N. Suryanarayana**  
Author, Universal Religion

The book 'Divine law' is a gem and you have so wondrously given the secret science in a nutshell.

**K. S. Doraswami Iyer**  
Spiritual healing centre,  
Coimbatore.

I am very greatly struck at the poems you have written.

**Sri Prakasa**

I am indeed most grateful to you for such a valuable gift, which is most beautiful and inspiring. You have succeeded in entering in to the high spirit and created an atmosphere surcharged with Divinity. You deserve congratulations on such an excellent achievement.

**G. H. Bhatt, M.A.**  
Director, Oriental Institute, Baroda

Its value cannot be measured in these times and which is like mango tree in the forest of Babul trees.

**J. B. Durkal, M.A. DOC**

Thank you for your book. They are spontaneous outpourings.

**R. R. Diwakar**

I have enjoyed every page and every line of it.

**B. R. Kumar,**  
Principal, Besant Theosophical College

I am instructed to convey to you the sincere thanks of H. E. Dr. Konrad Adenauer, Prime Minister of the Federal Republic of Germany for your interesting and thought provoking booklet 'Law of Life', which successfully strives to remind us of the unshakable fact that our fragile individual selves are indissolubly linked up with and sustained by the 'Immortal cosmic Atman'.

**Dr. K. Pfauter**  
Counsellor for Cultural Affairs

Many thanks for sending me your little book 'The Law of Life'. I have glanced through it and find much wisdom and refreshment.

**Adlai E. Stevenson**

I was very much touched for sending me your beautiful booklets and thank you very much for your kindness.

**Count Kyserling**

It was extremely kind of you and thank you very much indeed for sending me three little books. I have glanced them and take them as I am going off on a long trip and read them with interest and pleasure.

**W. Somerset Maugham**

There is much food for long thought and that will be good for me for long time to come, and so, I am indebted to you.

**Richard B. Gregg**

Your article 'Man and his Destiny' is very encouraging and stimulating. May I be permitted to keep it in my files on 'International understanding'.

**S. Friedman**  
Dept. of Social Sciences

We are preparing a card index for International 'who is who', in social sciences. We request you to fill the form enclosed and provide us your 'Bio-data'.

**UNESCO**

I wish to acknowledge your letter to secretary general on world peace. We express our deep appreciation for the keen interest taken by you on problems of world peace and your communication is being kept at the disposal of the members of the U.N.O.

**UNESCO**

Your communication is included in the disarmament commission for circulation amongst its members.

**U.N.O.**

I read your article with great interest.

**Dr. S. Radhakrishnan**

Your articles are Rich in matter and sublime in content.

**Swami Shivananda Saraswati**  
Rishikesh

Dr. Konrad Adenauer, the chancellor of the Federal Republic of Germany has read your article "A challenge to our reason" with great interest and agrees with you, that there cannot be greater physical disaster



than the 'Atomic war'. We should strive by all means in our power to solve our problems by agreement amongst each other.

I have read your book 'Vignana Lahari' with great interest and I am in agreement with much of what you say, speacially that the play of Purusha and Prakrithi is not the conflict of opposites ; they are complementary and it is one of the main point in Indian culture.

**Prof, N. A. Nikam**

Ex President, Indian Philosophical Congress  
and Ex Vice Chancellor of Mysore University

I am infinitely delighted to receive and read the 'Divine Law' so kindly sent by you, its perusal stirs one's inner Being to its very depths and jimpints everlasting impression on the mind.

**D. S. Viswamitra**

I hope your ideas will be taken seriously by the younger generations and there will be moral Regeneration and Spiritual orientation.

With kindest regards,

**P. T. Raju**

Prof. of Philosophy

Your vehement expressions breath the sincerity, purity and deep understanding of the mystery of life.

**Sadguru Swami Omkar**

The call of the spirit is remarkable for its free and fearless Criticism of the present social and political set up.

**Theosophical Review**

The study of your books is a spiritual feast which I have enjoyed to the satisfaction of my soul.

**Naraindas Jethanand**

You have taken up a great cause ; 'The Cause of Dharma'. Throughout the world, all people of Goodwill wish you full success and I join them.

**Dr. D. V. Gundappa**

I thank you sincerely for your valuable book. 'The Meaning of Life'. It contains the essence of our spritual teachings, the gospel of Integration, Peace and Harmony.

**K. S. Ramaswami Sastry**  
Madras

I am very glad to find that you have recaptured the noble thoughts of our sages and expressed them in fine Modern English.

**T.M.P. Mahadevan**

The Inspiration behind the words embodied in your Yoga series are words of great hope. Let such souls be the unrecognised brother hood to emerge. Let Divine Mother Bless you and your work.

**D R. Bendre, Dharwar**

I am in receipt of your book 'The Divine Law', so kindly sent by you. I have read it with great interest.

**Sri C P. Ramaswami Iyer**

Your exposition of Sanathana Dharma and the Law of Karma are sublime and profound.

**Dr. S. Srikantha Sastry**

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I agree with what you say, specially on our political situation.

**K. M. Cariappa**

After hearing from you the great mahima of Sri Mookambika Kshethra, I deeply desire to have the Darshan of the Divine Mother.

**M. S. Golwalkar, R.S.S.**

A Million thanks for your gems of booklets. Some of them read like Brahma Sutras and some are in the manner of upanishads, full of wisdom pregnant with inner meaning.

**Swamiji of Jawalagiri**

You have cosmic apperception of Truths underlying cosmos.

**Dr. K. C. Varadachari**

You have a mind's eye set on the fundamentals.

**Dr. James H. Cousins**

*Poet - Principal,*

*Beasant Theosophical College, Madanapalle*

Thank you for your inspiring and Stimulating booklets.

**B. K. Iyengar**  
*Yoga Seer*

I liked your books, specially the Summing up.

**B. S. Coats.**

*President, Theosophical Society.*

Thank you for your kind thought of Sending me your books. I read them with great interest.

**Madam Sophia Wadia**

*Editor, "Aryanpath"*

I have another torrent before me. It is highly inspiring and elevating.

**K. P. Raman**

*Sarvodaya Leader, Kolar*

I agree with you the urgent need for a Dharmic Revolution, but how to effect it is the problem.

**Dr. K. M. Munshi**

Thank you for your eloquent Reflections on Bharat.

**Dr. S. Radha Krishnan.**

Your poems remind me of Shakespeare and Tagore.

**Premananda Vallabha Rao**

I liked your exposition of the Law of Karma.

**Maurice Freidman**

*(Bharatananda)*



I warmly Congratulate you for being a Natural Philosopher with Synthetic mind. I am highly delighted to read your books. They are of high order of merit and proves that a true Philosopher is born and not made of university degrees merely.

**Dr. Guru Murthi**

*Prof. of Philosophy  
Besant Theosophical College  
Madanapalle*

Your Exposition of Sanathana Dharma, the Law of Karma and the spirit of yagna are brilliant, full of esoteric wisdom.

**Dr. S. Srikanta Sastry**

*Prof. Oriental Studies  
Mysore University*

Your books deal with many problems of modern Society I am sure people will greatly benefit by reading them.

**Dr. T. M. A. Pai**

Thank you for your letter on moral education. I shall try to do my best in the matter.

**Eva Vaz**

*Minister for Secondary Education  
Karnataka State*

Thank you for your book - "Our Cultural Heritage" read it with much interest.

**B. D. Jatti**

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